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GLORIA CHRISTI

UNITED STUDY OF MISSIONS

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GLORIA CHRISTI. An Outline Study of Missions and Social Progress.

ANNA ROBERTSON BROWN LINDSAY.

GLORIA CHRISTI

AN OUTLINE STUDY OF MISSIONS AND SOCIAL PROGRESS

BY

ANNA ROBERTSON BROWN LINDSAY, PH.D.

AUTHOR OF "THE WARRIOR SPIRIT IN THE REPUBLIC OF GOD," "WHAT IS WORTH WHILE?" "THE VICTORY OF OUR FAITH," ETC.

"I will be exalted among the heathen."
—PSALMS 46: 10.

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PREFACE

THIS book is intended to give a brief survey of five or six forms of progressive social work being carried on in missionary lands by the Christian church of to-day, and to note their impress on the non-Christian world.

The primary authorities on which the book is based are the histories of great missionary organizations, — such as "Two Hundred Years of the S.P.G." and "The History of the Church Missionary Society"; the official reports of the missionary boards of leading denominations; "Christian Missions and Social Progress," and the "Centennial Survey of Foreign Missions," both by James S. Dennis, D.D.; reports of the Ecumenical Conference and other missionary gatherings; leaflets prepared by boards or societies which give an account of separate stations or of special phases of work; Bliss's "Encyclopædia of Missions"; one or two classics of the earlier period; lives of missionaries of historic prominence, and a few of the more recent books on missions, particularly those with a modern social outlook, — with illustrations from many sources of missionary intelligence.

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Many facts have been drawn from the books of Dr. Dennis, who has given the most generous permission to the author to make use of the material contained in his works. As his books will form the special reading library arranged to accompany "Gloria Christi," it is hoped that all students, both of missions and of social progress, will be led to search his volumes further.

The author is also indebted to Mr. C. F. Pascoe, Keeper of the Records, for "Two Hundred Years of the S.P.G."; to the secretaries of several of the Boards, who have kindly sent reports; to the members of the committee, and to others who, in various ways, have shown a helpful interest in this book.

The study of missions is the study of the successful accomplishment of gigantic social tasks. It is the story of the remaking of nations by the impulse of divine energy and ideals. An even yet larger work than that of the triumphant achievements of the past is now opening, as great nations, such as China, Russia, India, and Japan, awake to a new era of social change. That the church, undaunted and invincible, may go forth to yet more glorious conquests is the wish and message of this little book.

ANNA ROBERTSON BROWN LINDSAY.

MAY 14, 1907.

FOREWORD

THIS seventh volume in the series issued by the Central Committee on the United Study of Missions aims at a summing up of the marvellous progress made in non-Christian lands through the inworking of the Gospel of Jesus Christ. Not alone through the preaching of this Gospel, but through its *practice*, by means of educational, medical, and industrial effort, have come a great upheaval of ancient superstition and a revolution in social, moral, and religious ideals.

To study the mighty works of God in His world through His own appointed plan of Christian Missions is our privilege this year.

"Gloria Christi: An Outline Study of Missions and Social Progress," brings us to the close of the series of seven studies outlined immediately after the Ecumenical Conference in 1900.

Basing our estimate on the number already sold, we may safely report sales of nearly half a million copies of these books in seven years. The Committee cannot consider dropping a work so blessed of God and so commended and desired by hosts of women of all denominations, and will begin in 1908 a new series, which, while differing in some respects from this, will present wide fields of study with new and attractive features, maintaining the high standard of the past.

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CHAPTER I

EVANGELISTIC MISSIONS

1. Rise of Modern Missions

Influence of the Great Revival. — A great revival swept over England in the middle of the eighteenth century, particularly between 1742 and 1762, and was the means of stirring the life of the nation to the heart. Great preachers, Whitefield and the Wesleys and Fox, had arisen; new denominations, such as the Friends and the Methodists, were founded; a vivid hymnology had gained popular favor; all classes in England had been more or less thrilled by the new influences of religious fervor and evangelization, but the impulse had been specially vital among the humbler classes. It was a Pentecostal era, in which the words of fire breathed by one preacher flamed into the hearts of his hearers, new leaders were converted and inspired, and a mighty impulse of spiritual life swept out from England into her colony, and reached out to other parts of the earth.

Just in the midst of this outburst of fresh spiritual life occurred the American Revolution, which lost to England her colony forever, but established another God-fearing nation. A new era of religious expansion then began. The movement swept onward to the reform of penal administra-

tion, to general philanthropy, the freeing of slaves, and the sending of missionaries. It was as if a new world sympathy had been born for all classes of ignorant, degraded, or oppressed mankind.

All vital movements of history originate in the release of energy. Spiritual impressions lead energy to flow in spiritual directions, rather than in more trivial ways, and the great missionary movement that started shortly before the year 1800 is an expression of the fresh, bounding life of the people of England newly thrilled and inspired to spiritual aims and purposes, rising to take in the larger work of redemption for all the world. Had one time to follow the thought, it would be intensely interesting to note the chain of the men who passed the word from one to another, thus showing how the spiritual line was extended from heart to heart, and how influence of a personal type passed into that of world-sweep and power.

Foreign Missions in 1800. — At the beginning of the nineteenth century, what was the position of Foreign Missions on the map of the world? Says Eugene Stock: "In all the Mohammedan lands of western Asia there was not a single missionary. In India there was a little Baptist band hidden away in Bengal; also half a dozen Germans under the S.P.C.K.[1] in the south. In Ceylon, just become British, the bulk of the Dutch Christians were falling back to Buddhism. The Indo-Chinese Peninsula, China, and Japan, were all closed. Africa was only a coast line; its interior was totally un-

[1] Society for Promoting Christian Knowledge.

known, and the principal link between Christendom and the continent was the slave trade. The Red Indians of North America were barely touched, the S.P.G.[1] clergy in Canada being of necessity chiefly occupied with the white settlers; and the Indians of South America were not touched at all. The South Seas were just being visited by the pioneers of missionary effort."

"The Little Baptist Band in Bengal."—The East India Company.—The above paragraph needs a word of explanation. Who were the little Baptist band in Bengal? How did they get into India? —To go back two centuries: December 31st, 1600, Queen Elizabeth granted a charter to the East India Company, and for two hundred and fifty-seven years it represented Great Britain in India. For a part of this period the company was a trading company, and for the rest of the time it was a political and administrative organization. Although this company represented a Christian nation, money and power were its ideals; and in its settlement in India, instead of being filled with a spirit like that of the Pilgrim in New England, it was bitterly hostile to Christian influence. It was an irreligious element that entered India through its agents, and immoralities of various kinds are chronicled.

The first governor of Bengal, who had founded Calcutta, became a pagan under the influence of his native wife; we are told that "civil and military officers kept their zenanas, 'where,' as one

[1] Society for the Propagation of the Gospel in Foreign Parts.

described it, 'they allowed their numerous black wives to roam about, picking up a little rice, while they pleased them by worshipping their favorite idol.'" — Such, and worse, was the condition of the Anglo-Indian society of the time.

Introduction of Chaplains in the East India Company Service. — The East India Company was in India eight years before a church was built, and after two or three churches had been erected, "it became fashionable at Madras to attend public worship twice a year, on Christmas and Easter days." — By a new charter granted this company in 1698, it was required to provide a chaplain in every garrison and principal factory, but among these chaplains, though there were many historic exceptions, the standard of morality was low. "Some of them returned home with large fortunes, made by trading and even by gambling."

Tamil Mission. — Religious influences, however, were not wholly wanting. In the south of India an early mission had been founded at Tranquebar, in the Tamil country, in Danish territory, by Ziegenbalg and Plutschau, in 1705. Ziegenbalg died in 1709. Schwartz arrived at this Danish mission in 1750, preaching his first sermon in Tamil in the church of Ziegenbalg. After fifteen years' work in Tranquebar, he went to Trichinopoly. In 1766 this mission was taken over by the S.P.C.K. In 1776 he went to Tanjore where, after wonderful labors and great success, he died in 1798, bringing the southern work in India to the very verge of the nineteenth century.

In 1758 Lord Clive, whose victories had paved

the way for English rule in India, sent for Kiernander, one of the Danish missionaries, to come to Calcutta. This began northern missions in India. Kiernander built a church, afterward called the "Old Mission," but labored mainly among the poor Portuguese and the Eurasians. He also baptized a few heathen.

Old Mission Church purchased by East India Company Officials. — Charles Grant, a merchant in the company's service, William Chambers, its chief linguist, and David Brown, chaplain of the Military Orphan Asylum, bought this church, and wrote to England for a missionary. Two missionaries were sent in turn, but neither stayed for any time. Meanwhile David Brown had resigned at the asylum, and had taken charge of the church, a post that he held, with the exception of the time one of the missionaries was there, for twenty-three years, without pay. His congregation grew in numbers and in influence. He was also a chaplain of the company. His devoted influence was marvellous. "He lived to see the streets opposite to our churches blocked up with carriages and palanquins, and to welcome hundreds of communicants to the Supper of the Lord. He lived to see the manners and conversation of those by whom he was surrounded purified and elevated." For a quarter of a century David Brown's life and influence dominated the religious history of Calcutta.

In 1786 Grant, Chambers, Brown, and Udny, another official of the East India Company, formed a plan for a Bengal mission. Nothing came

directly from this, but it led indirectly to the founding of the Church Missionary Society in 1799, and the names of Grant and Brown, particularly, are connected with a great movement for the temporal and spiritual welfare of India. Grant's paper, "Observations on the State of Society among the Asiatic Subjects of Great Britain," is still recognized as one of the most statesmanlike and masterly papers ever written on the British influence in India.

Work of the Five Chaplains. — In addition to David Brown, four other chaplains are noteworthy for service between 1793 and 1813. They were Claudius Buchanan, Henry Martyn, Daniel Corrie, and Thomas Thomason. These men did a wonderful work in India; they converted a number of civil and military officers, and those officers and their successors have ever since been the friends and supporters of missions. Says Stock, "Most of the mission stations in India have been established at their request and at their expense; and when they come home to England, they are the backbone of our missionary committees and of every sort of Christian enterprise."

William Carey goes to Bengal. — William Carey, an obscure Baptist cobbler, having read Cook's voyages, began to take a great interest in the heathen world. He had also been spiritually much impressed by the preaching of Thomas Scott, afterward secretary of the Church Missionary Society. In 1786, at a meeting with his fellow-ministers, he begged them to undertake missionary work, but was promptly repressed by the chairman

of the meeting. "Sit down, young man," said the chairman, "when it pleases God to convert the heathen, He'll do it without your help or mine."

In spite of this peremptory discouragement, Carey went on praying and studying. He learned Latin, Greek, Hebrew, French, and Dutch. In 1792 he published a famous paper: "Enquiry into the Obligations of Christians to Use Means for the Conversion of the Heathen." In May, 1792, he preached a great missionary sermon before other ministers, from the text Is. liv, 2, 3: "Enlarge the place of thy tent." He divided it into two portions: "(1) *Expect great things from God.* (2) *Attempt great things for God.*"—Soon after, the Baptist Missionary Society was founded, and Carey sailed for India a year later as its first missionary.

Carey becomes an Indigo Planter. — In 1793 Wilberforce had attempted to get a modification of the charter of the East India Company. He was not successful, and the company became more strict in its regulations about receiving into India persons — merchants and others — not sent by itself. Carey started for India in a ship of the company, but it being discovered that he had no license, he was put ashore again. He next sailed in a Danish ship, but when he got to Calcutta, and it was found that he had no license to reside in Bengal, Mr. Udny helped him by entering his name as an indigo planter, and sent him to manage one of his own indigo factories, a hundred and fifty miles from Calcutta. For six years Carey lived and worked as an indigo planter, though also studying,

translating the New Testament into Bengali, holding religious services among the thousand factory-workers, and itinerating through two hundred villages. In that way Christian missions began in the great dependency of India!

Founding of the Serampore Mission. — In 1796 another missionary, Mr. Fountain, got into India in the character of a servant for Mr. Udny. In 1799, four more missionaries arrived in Calcutta. They were instantly ordered to leave the country, but managed to get up the Hoogly River by night in a boat to Serampore, a small Danish settlement fifteen miles away. Fugitives of various sorts from Calcutta found a refuge there, and the Danish government refused to give up the missionaries upon demand of the Calcutta authorities. Hearing this, Carey came from the indigo plantation and joined them. Thus, in 1800, began the great Serampore Mission of India, — "the little Baptist band."

Carey becomes Professor of Oriental Languages. — Claudius Buchanan had been appointed a chaplain in Calcutta, and arrived in 1797. Preaching before Lord Wellesley, the nobleman was so stirred by his address that he had copies printed and circulated all over India, and sent back to England, and afterward put David Brown and Buchanan at the head of Fort William College, which he was founding for the education of young Englishmen in the Indian languages. Carey was added to the group, as he was the only man in India who could teach Bengali. He also taught Sanskrit and Marathi. — The three

men used their large salaries for the furtherance of the gospel, chiefly by printing translations of the Scriptures.

Carey's work also led to the formation of another Society, 1795, which has since been, though unsectarian, the organization of the English Congregationalists. This was the London Missionary Society. In 1796 "the ship *Duff* sailed with its first party of missionaries for the South Sea Islands." Morrison, John Williams, Moffat, Livingstone, Ellis, Mullens, and Gilmour went out under this Society, on its great roll of spiritual giants. Two Scotch societies were founded in 1798.

"**Africa was only a Coast Line.**" — **The Slave-trade.** — Africa, so little known as to seem as if her coasts were only the hem of a garment, was a land of darkness, degradation, and misery. England's connection with that country was through the iniquitous slave-trade. Slave-trading having been legalized by an act during the reign of Queen Elizabeth, her chief naval commander, Sir John Hawkins, sailed at once to Sierra Leone, seized three hundred negroes, carried them to Hayti, and sold them there. Between 1686 and 1786, more than two million slaves were imported into the English colonies. In 1771, 192 slave-ships left England for Africa, fitted up to carry 47,146 slaves. Slaves were counted important property by English families; many of them owned estates in the West Indies, and brought home from thence negroes for domestic servants. London newspapers of 1772 openly advertised black boys and girls for sale. An auction advertisement reads,

"Twelve pipes of raisin wine, two boxes of bottled cyder, six sacks of flour, three negro men, two negro women, two negro boys, one negro girl." [1]

Slaves freed in Great Britain. — In 1772, owing to great agitation, all slaves in the British Isles were set free. This did not stop the slave-trade, though it granted liberty, and the first result was to fill the streets of London with negro beggars. To relieve them, a plan for a colony of freed slaves was projected; four hundred liberated slaves were sent to Sierra Leone, where Hawkins had kidnapped the first slave cargo; many others later went thither, and the Sierra Leone Company was founded in 1791, "to introduce trade, industry, and Christian knowledge."

Conversion of Wilberforce. — One of the directors of this company was William Wilberforce, who, even as a boy, had been interested in the cause of the slave, and had written to the newspapers on the subject. In 1785, then a young statesman, he read Doddridge's "Rise and Progress of Religion in the Soul," and in October of that year he consecrated himself, body, soul, and spirit to "the suppression of the slave-trade and the reformation of manners." — He was the one man in England who could combine all religious classes in harmonious effort, and this grand resolve was destined to work in behalf of great missionary interests, as we shall see later on.

Darkness of the Heathen World. — Let us once more glance at the condition of the world in 1800.

[1] Quoted in "The History of the Church Missionary Society," Vol. I, p. 46.

If Africa and India were in a state of waiting for the gospel, it was even more true of the Turkish Empire, little travelled, and in which Mohammedanism ruled supreme. The same was true of Persia and Tartary, and Central Asia was practically unknown. Ceylon and the other East Indian possessions of Holland had a formal Christianity. China had been the scene of extensive Roman Catholic missions, but, at the beginning of the nineteenth century, was closed to foreigners. Japan was also a closed country. — Hence we see, after eighteen centuries of the Christian faith in the world, only a few sparks of light, in scattered regions, and a whole world waiting for the inspiration of the Spirit, and the forward march of the church into these dark and unenlightened countries and races of mankind. It was the opportunity of the ages!

What Missionary Organizations existed in 1800? — How could this opportunity be improved? What were the existing missionary organizations? "Two of them," says Stock, "both Anglican, are already a century old, viz.: the Society for Promoting Christian Knowledge, which is directing and financing the Tamil Mission in South India, though the missionaries are Germans and Lutherans; and the Society for the Propagation of the Gospel in Foreign Parts, which at this date is almost wholly occupied in supplying ministers and schoolmasters for British settlers in Canada. The Church Missionary Society has just been founded, but has not as yet a single offer of service. The Baptist Society is seven years old, and has sent Carey and five others to India. The London

Missionary Society is five years old, and has sent the artisan band to Tahiti, one man (Van der Kemp) to South Africa, and one to India. The Wesleyan Society is not yet organized, but Dr. Coke has planted evangelists among the West Indian negroes. Two small Scotch societies have been formed, and have just failed in their first attempt in West Africa. Germany and Denmark have supplied a few men, but have no organizations; and continental Protestantism is represented in heathendom by the Moravians, the one Christian church that has realized Christ's purpose in planting a church in the world at all. They have been already, though in small numbers, the pioneers among the Eskimos, the Hottentots, and the negro slaves of central America. In the United States, Eliot and Brainerd have had no successors, and the great American Boards are yet in the future."

Colonial Missions of the S.P.G. — From very early in the eighteenth century (1702), the S.P.G. had had colonial missions in America, both to the settlers, to the Indians, and to the negroes, at first chiefly in South Carolina, North Carolina, Pennsylvania and Delaware, New England, New Jersey, and New York. The S.P.G. also had missions in several parts of British North America; in the Bermudas, the Bahamas, the Windward Islands, Jamaica, and the "Moskito shore" of Central America.[1] Quaint echoes of this far-off time have come down to us. The S.P.G. found that neither the savage nature nor the roving disposition of the Indians and the negroes proved so difficult in conversion,

[1] "Two Hundred Years of the S.P.G.," pp. 1–255.

as the habits of the European colonists. French Jesuits had been at work among the Indians of New York, and a movement arose among the Indians themselves to plead for missonaries among their tribes.

An Indian Gift to Queen Anne. — In 1702, John Talbot reported that five Indian sachems had met Lord Cornbury at a conference at Albany, had referred to Queen Anne as a "squaw sachem," and had said that they hoped she would "be a good mother and send them some one to teach them Religion and establish traffic amongst them, that they might be able to purchase a coat and not to go to Church in bearskins." These Indians also sent the queen a present, "ten bever skins to make her fine and one far (fur) muff to keep her warm," and they added that thunder and lightning should not make them break their treaty.

Other Missionary Societies Founded. — Additional missionary societies began to form. In 1804 was founded the British and Foreign Bible Society; in 1810, the American Board of Commissioners for Foreign Missions, the child of the haystack prayer-meeting of Samuel Mills and his comrades. The Wesleyan Methodist Missionary Society (English) was organized in 1813; the American Baptist Missionary Union in 1814; the Missionary Society of the Methodist Episcopal Church in 1819; and the Board of Foreign Missions of the Reformed (Dutch) Church in America in 1832. The Domestic and Foreign Missionary Society of the Protestant Episcopal Church was founded in 1835. The Board of Foreign Missions of the Presbyterian

Church in the United States was founded in 1837;[1] the Board of Foreign Missions of the General Synod, Evangelical Lutheran Church, in 1841.

Early Triumphs of Missionary Effort. — In 1789 Wilberforce made his first great speech in Parliament on the slave-trade. It took three hours and a half to deliver. For months he had spent nine hours a day collecting evidence of the horrors of the trade. What the slave-trade really was the following incident may help to show. "A slave-ship with 562 slaves on board lost 55 by death in seventeen days. They were stowed between decks under grated hatchways. They sat between each other's legs, and could neither lie down nor in any way change their position night or day. They were branded like sheep with the marks of various owners, these being burned on their breasts with a red-hot iron." On his death-bed John Wesley sent to Wilberforce this message: "If God be for you, who can be against you. Go on in the name of God, and in the power of His might, till even American slavery, the vilest that ever saw the sun, shall vanish before it." It was seventy-four years before that prayer was fully answered; but in 1807 Wilberforce succeeded in carrying the abolition of the slave-trade, and in 1813 he compelled the East India Company to open the door of India to missions. Then, says Seeley, "England prepared to pour into India the civilization, the Christianity, and the science of the West."

[1] For the earlier missionary work and organization of the Presbyterian church, see the "Encyclopædia of Missions," Vol. II, pp. 243–244.

— As British India had been practically closed to missions for twenty years, it is interesting to remember that in 1812 the first five missionaries sent out by the American Board were forbidden to land at Calcutta, and this led to Judson's going to Burma. Sierra Leone now became the scene of West African missionary effort, both under the Church Missionary Society and the Wesleyans, and wonderful revivals were carried on by William Johnson and others.

Van der Kemp sent to Africa. — Van der Kemp, a pioneer in Africa, had studied in the University of Leyden, was an army officer and a physician, and became distinguished for his knowledge of natural science and modern languages. Converted by the accidental death of his wife and child in a storm which capsized their boat, his own life being spared by a remarkable chance, the former infidel applied to the London Missionary Society, and was sent to South Africa. He sailed thither in a convict ship, and served in Africa until his death, on his way to Madagascar in 1811, passing meanwhile through the fiercest trials, persecutions, and dangers, chiefly from the unfriendly colonists. His great service was in the freeing of the Hottentots from the Boers, who had been most oppressive masters, and whose hatred of his work knew no bounds.

Other Remarkable Pioneers. — In 1807 Robert Morrison sailed for China in an American ship, because England refused him leave to sail. In 1814 Samuel Marsden visited the cannibal islands, and preached to the Maoris of New Zealand; further work in the South Seas was done by Henry and

William Williams, who each labored, one for forty-five years, the other for half a century, under the Church Missionary Society. In 1817 John Williams, "the Apostle of Polynesia," began his labors of twenty-two years in the South Seas, under the London Missionary Society. Also, in 1817, Robert Moffat began his work in South Africa, and the following year the London Missionary Society entered Madagascar.

A Century's Growth in Missions. — The missionary enterprise, started so simply thus at first in far-away and isolated spots of the world's surface, has grown and multiplied until, in 1900, the great missionary centenary, there were actively engaged in some form of Christian missionary labor, 558 societies, representing the missionary spirit of the church of God. These missionary societies are now working in Africa, Alaska, Arabia, Burma, Canada and Labrador, Ceylon, China, Formosa, India, Japan, Korea, Madagascar, Malaysia, Mexico, Oceanica, Palestine, the Philippines, Persia, Russia, Siam and Laos, South America, Syria, Turkey, and the West Indies.

Statistics in 1900. — They then carried on their rolls 18,164 living foreign missionaries, and had an annual income in gold from home and foreign sources of $19,598,823. They also employed 78,350 ordained and unordained native helpers. They worked through 7223 principal stations and 23,069 out-stations. They maintained 14,221 organized churches, with 1,531,889 communicants, 21,307 Sunday-schools, with a Sunday-school membership of 1,043,967, and represented a community

of native Christians, communicants and non-communicants, of all ages, of 4,514,592.

The Missionary Host. — To this great roll of the living missionaries, workers, and converts, there must be added the names of nearly three generations of native Christians that in this century have passed away, making a total, had we any means of computing it, that would startle almost any thinking person, and convince him of the enormous sweep of Foreign Missions. An innumerable host have lived, wrought, and died in the triumph of the Christian faith!

2. Further Conquests of Evangelization

(1) *Preparation for a Missionary Life*

Interesting Questions Aroused. — These few introductory pages give us an idea of the start of modern missions in India, and on the west coast of Africa, South Africa, and in the South Seas. But further questions arise. How did these missionaries go to work? What were their methods? Against what conditions did they have to labor? Who were the historic missionary leaders? In what countries did they make a start? Did they achieve success? How did they develop, out of such small beginnings, the immense missionary organization of to-day? — Let us answer, in brief, at least one or two of these questions.

Earnestness of the Missionary Spirit. — What one notes in the life story of nearly all the missionaries is the intense preparation that they made for their task. They were in dead earnest; they were

eager to use every talent they had in the missionary cause; and they were raised up out of different classes of society, with many varying forms of training for their career.

Robert Moffat, for instance, at fourteen became a gardener's apprentice. It was so cold in winter that the boys, beginning work at four o'clock in the morning, had to hammer their knuckles against the handles of their spades to get any feeling into them. While in this apprenticeship, he occasionally managed to attend an evening class for study, and tried to learn Latin and mensuration. He picked up some knowledge of the smith's craft, and learned to play a little on the violin. He also excelled in athletic sports, being a fine swimmer. One evening, in his early manhood, he attended a missionary meeting which revived the stories told him in childhood by his mother about the Moravian missionaries in Greenland and Labrador. He soon after applied to the London Missionary Society to be sent as a missionary, and when in London, waiting to start on his long journey to Africa, spent some time looking, in the Museum of the London Missionary Society, at the curios from China, Africa, the South Seas, and the West Indies.

At the valedictory service held by the London Missionary Society, September 30, 1816, nine missionaries were set apart for the work , five for South Africa, among them Moffat, and four for the South Seas, one of the four being John Williams, the martyr of Erromanga. While detained in Cape Colony, waiting for permission from the government to go to Namaqualand, Moffat stayed with

a Dutch farmer, and learned Dutch while there, — a great help to him afterward, as he could preach to the Boers in their own language, and to any native servants who understood that tongue.

This intent spirit of Moffat gives us an excellent idea of the missionary type. Most of the early missionaries were inured to hardship, made the best use of time, were watchful to improve every possible opportunity of study, and, in addition, were master of one or more kinds of manual labor, — the best possible preparation for the many duties of a missionary's career.

(2) *Methods of the Early Missionaries*

Adaptation to Existing Conditions. — The one thing on the heart and mind of the early missionaries, stirred by the great wave of evangelical revival that had sent them forth on their mission, was the direct conversion of the heathen, — the bringing to their knowledge the story of redemption, — and the change of their lives by the acceptance of Christianity. This has always been the *object* of missions, but the highly organized work of to-day recognizes many accessory agencies and forms of work that have been a growth of later years. The earlier missionaries addressed themselves to the telling of the story of the life of Jesus, and the inculcation of both the facts and the principles of the Bible. But as they were in so many cases working among savage or primitive races, they also had to adapt themselves with great care both to their new environment and to

the condition of the people among whom they were placed. In order to sustain life, it often became necessary for them to practise and to teach the simple mechanical arts, such as house and road construction, well-digging, smithwork, as well as new modes of agriculture, in order to produce suitable food. The usual means of evangelization employed were very plain preaching and teaching, either at the missionary stations as they were established, or on itinerant journeys, by land or water, among the surrounding tribes or races. In order to do such preaching and teaching, it was necessary to master the native language or dialect, and to reduce it to writing, if as yet unwritten; to produce translations of the Bible and other books, as well as translations of hymns and school-books.

Moffat a Typical Evangelist. — Moffat's labors in evangelizing the African tribes about him are typical of the work attempted and carried on among savage surroundings, and all such work was both undertaken and maintained in the midst of extraordinary anxieties and dangers. His story is a very popular one, and is widely read.

Moffat and Africaner.[1] — On his journey to Namaqualand, he found in every village he passed a terror of the name of "Africaner," the great African chief — cruel, bloodthirsty, and revengeful. Perils were about him on every hand, "as he travelled mile after mile, often over dreary wastes of burning sand, famished with hunger, parched with thirst, with the howl of the hyena and the roar of the lion disturbing his slumbers at night, and

[1] See "Robert Moffat," by David J. Deane, pp. 29–48.

with Bushmen, more savage than either, hovering near, ever ready to attack the weak and defenceless."

The farmers along the route made much sport of his missionary undertaking. "One said Africaner would set him up for his boys to shoot at, another that he would strip off his skin to make a drum with, and a third predicted that he would make a drinking cup of his skull." Once, when he asked permission of a wealthy Boer, at whose farm he halted, to allow the Hottentot servants to come in to the evening family prayers which Moffat was conducting, the farmer roared out: "Hottentots! are you come to preach to Hottentots? Go to the mountains and preach to the baboons; or, if you like, I'll fetch my dogs and you may preach to them." Moffat's wit prompted him to read aloud the story of the Syrophœnician woman, and he took for his text the words: "Truth, Lord, yet the dogs eat of the crumbs which fall from their master's tables." — The farmer called the Hottentots, and after they had dispersed from the barn into which they had all crowded, he asked: "Who hardened your hammer to deal my head such a blow? I'll never object to the preaching of the Gospel to Hottentots again."

Moffat proceeded on his way, travelling in a springless bullock wagon over the deep sand, that exhausted both the oxen and their drivers. Once, when the wagon was being taken over a river by an improvised raft, he astonished the natives by his expert swimming, and they asked, "Were you born in the great sea water?"

Moffat's First African Home. — Reaching Africaner's kraal, the great chief came out to view him, made one or two inquiries, and then called a number of women to come and build a house for the new missionary! "In half an hour the structure was completed, in appearance something like a beehive. In this frail house, of sticks and native mats, Moffat lived for nearly six months, being scorched by the sun, drenched by the rain, exposed to the wind, and obliged often to decamp through the clouds of dust; in addition to which, any dog wishing for a night's lodging, could force its way through the wall, sometimes to the loss of the missionary's dinner next day. A serpent was occasionally found coiled in a corner."

Here he was shortly left to labor entirely alone, in a barren and miserable country, among a jealous and suspicious native people, with no grain, no bread, no water to irrigate and cultivate the ground in order to raise grain, and no money to send to the colony for supplies, his salary being only about twenty-five pounds ($125) a year. In this situation, instead of despairing, he poured out his soul in prayer, and reclining on the huge masses of granite rock about him, played and sang his mother's favorite hymn: —

> "Awake, my soul, in joyful lays,
> To sing the great Redeemer's praise."

Conversion of Africaner. — Here he began his simple services, — a religious service morning and evening, and a school session of three or four hours each day. Soon the terrible chief, Africaner, began to come to these meetings. He read the New

Testament much, a change passed over his savage spirit, and the firebrand became a peacemaker. Once, in a sudden illness, after two days' delirium, Moffat opened his eyes to see Africaner sitting beside him and gazing at him with sympathy and tenderness.

Inventive Genius of Moffat. — When it became necessary to change the location of the mission station, the one wagon was out of repair, and the only chance of undertaking the new journey was to get this wagon in order. Moffat's early knowledge of the smith's trade stood him in good stead. He had no forge, and the native kind of bellows would not do the work. He himself therefore made a pair of bellows out of two goatskins and a circular board; he used a blue granite stone for an anvil, an improvised pair of tongs, and a hammer never meant for such work: thus he repaired the wagon, and also some gun-locks.

Travel and Housekeeping in Africa. — He returned again, as the expedition was not successful, and began a larger tour of itineration than before. He rode the one horse of the settlement; his interpreter rode an ox. Tying his Bible and his hymn-book into a blanket at the back of his saddle, and taking a drink of milk, he would sally forth, taking nothing along but guns, pipe, tobacco, and tinder-box. Reaching a village after a hot day's ride, he would be given a drink of milk by the natives, and would then, in some corner of the fold, sit down with them among the kine, and talk to them about salvation. At night he would sleep on a mat, and sometimes a kind African woman

would hang a native vessel full of milk on a forked stick near his head for him to drink during the night. Once they put him down to sleep on the very spot where a lion had seized a goat a few nights before, telling him, when he discovered this fact, "Oh, the lion would not have the audacity to jump over on you!"

His food during this period was milk and meat, "living," he said, "for weeks together on one, and then for a while on the other, and again on both together. All was well so long as I had either, but sometimes they both failed." His clothes also wore out, and he had to fall back on his knowledge of sewing and knitting. At a later period he writes; "I am carpenter, smith, cooper, shoemaker, miller, baker, and housekeeper — the last is the most burdensome of any. An old Namaqua woman milks my cows, makes a fire, and washes. All other things I do myself. I wish many times that my mother saw me. My house is always clean, but oh, what a confusion there is among my linen!"

A Transformed Chief. — In 1819, finding it necessary to go to Cape Town, Moffat determined to take Africaner with him, attired as his attendant. The chief was an outlaw, with a price of one thousand rix-dollars upon his head, but finally agreed to go. As they passed through the Dutch farms on his way, Moffat found that he was supposed to have been long before murdered by Africaner. One man told him that he had seen Moffat's bones. Moffat told a farmer that Africaner (the chief being still in disguise) he knew

to be a truly good man. This the man could not credit, and said that his one wish was to see that terror before he himself should die; whereupon Moffat turned and said quietly, pointing to his mild attendant, "This, then, is Africaner." The farmer, looking at the Christian man before him, exclaimed: "O God, what a miracle of Thy power! What cannot Thy grace accomplish!"

When this remarkable chief came to die, he called his people around him, and gave them a most touching address. Among other things he said: "We are not what we were, savages, but men professing to be taught according to the gospel. Let us then do accordingly. Live peaceably with all men, if possible." Later the station was established at Kuruman; Moffat was married in 1819, and here his lifework was carried on.

3. Early Heroes of Missions — their Environment and Work

Movements from 1800–1830. — If we look over the world in this period, we shall find Christianity moving out into India, China, Polynesia, South Africa, Burma, Sierra Leone, Malta, the Levant, Ceylon, New Zealand, New South Wales, the West Indies, Hawaii, and Madagascar.

From 1800 to 1830 the process of evangelization was carried on largely among the simpler races or the more primitive classes of mankind. Little was done for higher training or education. The first work at hand was to make converts of the population as it then existed, without outlining

any larger educational policy at first for the future development of those races. Industrial teaching was a necessary part of the plan, but it took many experiments and experiences to fit it into its appropriate place in racial development. — Let us take a swift journey from point to point, glancing at the chief countries in which missions were being established, noting the different types of workers, and something of their achievements.

(1) **In the South Seas. — Henry Nott.** — In 1796 Henry Nott was sent out by the L.M.S.[1] to the Society Islands, and he was stationed at Tahiti, Eimeo, and Huahine. The story of missions in the South Seas transports one at once into regions of historic tales of adventure, daring, and martyrdom. The beautiful Society Islands have been the setting of some of the most romantic phases of missions. They are mountainous in the interior, with rich plains which slope to the water's edge. They are surrounded by coral reefs, water is plentiful, tropical fruits and vegetables grow luxuriantly, and the climate is pleasant and healthful. From 1797, when the good ship *Duff* landed her missionaries, until 1844, when these islands fell under a French protectorate, they were the scene of brilliant evangelization and missionary conquest. Mr. Nott made a missionary tour of Tahiti in 1802, together with Mr. Elder, and preached in nearly every district. After labors of twenty-seven years he translated the Scriptures in Tahitian.

John Williams. — In the South Seas the itinera-

[1] London Missionary Society.

tion was done by means of boats. In "A Narrative of Missionary Enterprises in the South Sea Islands," John Williams tells the marvellous story of the progress of missions in these far-off islands. On his missionary journeys, he travelled a hundred thousand miles, and spent eighteen years in amassing the facts of that volume, in the course of his missionary work. One grand saying of his may well be quoted: "The missionary enterprise regards the whole globe as the sphere of its operations."

John Williams was stationed at Eimeo, Huahine, and at Raiatea, — the last being his permanent headquarters. His success in Christianization was remarkable. In 1823, having heard of Raratonga, of the Hervey Islands, he set out in search of this island and finally discovered it. Here he founded a mission which led to the evangelization of all the Hervey Islands. As Raratonga was not in the path of vessels, he determined to build a boat in order to visit other islands. In all the early annals of shipbuilding I doubt if there is a record of a more remarkable vessel than the *Messenger of Peace*.

(2) **Robert Morrison in China.** — The father of Robert Morrison was a maker of lasts and boot-trees. The boy was apprenticed to his father, after receiving an elementary education, and proved to be a hard student, keeping a book open before him as he worked, and studying in leisure hours, and even removing his bed into his workshop, that he might study late at night. At nineteen he began to study Latin, Hebrew, and theology with the minister of Newcastle. He entered the theological seminary later, and soon after offered him-

self to the London Missionary Society, and was appointed its first missionary to China. During two years' further preparation, he studied Chinese under a native teacher, and spent some hours a day copying a Chinese manuscript which he found in the British Museum. He sailed for China in 1807, but met with many difficulties. Reaching Canton in September, he lived at first in the basement of an American factory used as a warehouse, and later in a French factory. An edict at this time forbade the preaching of Christianity and the printing of religious books, so that Mr. Morrison was turned from the more direct work of preaching to the task of translation and a profound study of the difficult Chinese language. In 1809 he was made official translator to the East India Company factory at Canton, and he held this post for twenty-five years.

Printing of Chinese Bible and Dictionary. — In 1814 his first Christian convert was baptized, and the same year his Chinese New Testament was printed, the East India Company furnishing the press, materials, and printer. In 1818, with the assistance of Dr. Milne, the whole Bible was finished. He helped found the Anglo-Chinese College in 1818, and also established a monthly magazine. In 1823 the East India Company published his Chinese Dictionary, at a cost of £12,000. During the later years of his life he devoted himself very closely to preaching, translation, and the distribution of religious books among the Chinese. With him, evangelization was largely a process of getting the printed message into the hands of the people,

and by his literary works he accomplished some of the most difficult tasks of missionary history.

(3) **Ann and Adoniram Judson in Burma.** — Stirred to a white heat of spiritual fervor by reading Buchanan's "Star in the East," Judson determined to go as a missionary. Attendant circumstances will be described a little later. — In February, 1812, the Judsons sailed for Calcutta. The East India Company, still intensely hostile to missionary effort, would not allow them to remain, and after going first to the Isle of France, they went to Rangoon, Burma. About six years after beginning work, Judson baptized his first Burman convert, Maung Nau. Judson accomplished a remarkable work in Burma, and he translated the Bible into Burmese, completing it in 1834. The experiences passed through by the Judsons during the war between England and Burma, 1824–26, were indescribable. He was suspected of being a spy, was arrested before the eyes of his wife, by an officer and an executioner, was thrown on the floor, bound with cords, and dragged off to prison.

Imprisonment of Judson. — For seventeen months he was imprisoned in horrible places, being bound part of the time with three pairs of fetters, and for two months with five pairs. He suffered excruciatingly from heat, fever, hunger, and the cruelty of his keepers. His life was saved by Mrs. Judson, who traced his whereabouts, and finally discovered him in the midst of loathsome surroundings. She saved money and secreted it, and tried every scheme of invention for his release. "At last she

was allowed to make a small bamboo room in the prison enclosure, where her husband could be more comfortable." In the midst of such surroundings, their child was born; and when she was able once more to care for her husband, he had been put back into the inner prison, where more than a hundred men were shut up in a small room, with no air except that which came through cracks in the boards. She gained the privilege of having the men allowed to eat in the open air, but they were soon carried off to a new prison without her knowledge. Following her husband again, she found the prisoners in an old building, chained two and two, and nearly dying. "She prevailed on the gaoler to give her shelter in a wretched little room, half filled with grain, and in that filthy place, without bed, chair, table, or any other comfort, she spent the next six months." As if these horrors were not enough, smallpox broke out in the family, and she herself fell ill. — Such were the experiences of one missionary and his wife.

Church at Moulmein. — After Ann Hasseltine Judson died,[1] Judson went to Moulmein, now the great centre of Baptist missions in Burma. To-day a Memorial Chapel stands at Aungbinle, and the fruit of those early efforts may further be seen in the recent accounts of the Burman Baptist church now at Moulmein. It has a membership of nearly three hundred and pays the full salary of pastor and assistant pastor, who were both trained in the Burman Theological Seminary. "The church owns

[1] Judson was thrice married: (1) to Ann Hasseltine; (2) to Mrs. Sarah Hall Boardman; (3) to Emily Chubbuck ("Fanny Forester").

its property and meets all current expenses. It contributes regularly and liberally to missions, home and foreign, and to the expense of all associational meetings. There is a large and efficient Sunday-school, and five branch Sunday-schools are maintained regularly in other sections of the city. A flourishing Christian Endeavor Society, King's Daughters' Circle, Woman's Temperance Union, Band of Hope, and Mothers' Meeting all testify to the life of the church, while active effort for the heathen about them is constant and unflagging."

(4) **Work in India. — The Haystack Prayer-meeting.** — When, in 1806, a group of four students met under the shelter of a haystack, where they had taken refuge from a thunder-storm, they little knew that one of the most powerful agencies of modern missions was to be set in operation by their conference. Samuel J. Mills suggested that they should try to send the gospel to the heathen, and said: "We can do it if we will." Other meetings of students and ministers followed. Mills, Richards, Gordon Hall, and others pledged themselves to the work of foreign missions; in 1810 the American Board of Commissioners for Foreign Missions was founded; in February, 1812, Judson, Hall, Newell, Nott, and Rice were ordained at Salem, Massachusetts; on the 19th, Judson and Newell and their wives sailed from Salem to Calcutta; and on the 22d, Hall, Rice, and Nott sailed from Philadelphia for the same port, all under the American Board. Judson's views in regard to baptism underwent a change

during the journey. This explains why his career is thereafter connected with the story of Baptist missions.

The Marathi Mission in Bombay. — Gordon Hall worked in Bombay for thirteen years, "visiting the temples and bazaars with the gospel message, discussing with the Brahmins, and translating the Bible." Soon after finishing a translation of the New Testament in Marathi, he left Bombay for an extended preaching tour. When he had gone about a hundred miles, he found cholera raging. Having studied medicine before going as a missionary, he stopped and helped the sick until his medicines were all gone. Starting home, he himself was seized at dawn with cholera, having slept during the night on a mat at the door of a heathen temple. He died repeating the words "Glory to Thee, O God." A tract entitled "The Conversion of the World, or the Claims of Six Hundred Millions," which he and Mr. Newell prepared, was "widely circulated in England and America."

Bishop Heber in India. — In 1823 Heber was consecrated a missionary to India. He is remembered not only for his lovely, conciliatory, and broad-minded temperament, scholarship, and fine manner, but for the authorship of at least three of our great hymns, — "Holy, Holy, Holy, Lord God Almighty," "The Son of God goes forth to War," and "From Greenland's Icy Mountains." He died suddenly in his bath at Trichinopoly,[1] in 1826, having won, in two and a half years, the love of all who knew him.

[1] Now a stronghold of S.P.G. Missions. Christ Church, near the College, was built by Schwartz in 1766.

(5) **Samuel Marsden in New Zealand.** — Samuel Marsden had been sent, in 1704, as chaplain to the colony of convicts in New South Wales. He became interested in the Maoris of New Zealand, two of them having once been brought to him by the governor of the penal settlement on Norfolk Island, that they might give hints about the best way to cultivate New Zealand flax. Afterwards, as other Maoris came to him, Marsden entertained them at his own home at Paramatta, sometimes having thirty Maori guests at a time, whom he housed in huts put up in his garden. A chief whom he entertained in 1806 begged for teachers to go to New Zealand and instruct his people. Marsden, firmly believing that the arts of civilization should precede the gospel, asked the C.M.S. for three mechanics to go as artisan missionaries. They provided a carpenter and a shoemaker for him; Hall, the carpenter, was sent to Hull to learn ship-building, and King was instructed in spinning at a rope-walk. He also wished a smith, but as none appeared, they also sent him a schoolmaster who was a practical farmer. When the party arrived at Port Jackson, however, they found to their horror that the British ship *Boyd* had just been burnt by the Maoris, and the crew killed and eaten. This massacre had been avenged by a party of whalers who had destroyed the village of the chief who had asked for these artisans. This now delayed the missions to New Zealand for a time. They had originally sailed in 1809, but it was over five years before they actually landed in New Zealand. The Maoris were greatly excited by the horse, bull, and

cows the missionaries had brought, as they had never seen any animal larger than a pig! On Christmas Day, 1814, Marsden preached to a large gathering of Maoris from the text, "Behold, I bring you good tidings of great joy which shall be to all people." This service is referred to as "one of the really great scenes in the history of the British Colonial Empire, for the very existence of the now flourishing Colony of New Zealand is due to the courage and faith of Samuel Marsden in flinging himself among the Maoris."

Savagery of the Natives. — The Maoris had a frightful record for barbarity. Captain Cook, though not landing, had four men killed there. Twenty-eight Frenchmen were killed by the natives in 1772, and the next year ten men of another expedition were killed and eaten. All but four of the *Boyd's* passengers and crew similarly perished in 1809.

And now, although the arts of life flourished for a time, dark days fell upon the island. A native chief, Hongi, went to England, bought guns and gunpowder, and even traded the presents given him by George IV for ammunition; on his return to New Zealand, war, massacre, and cannibalism set in. "The heads of men and women" were "tossed about in wild fury, and tidbits from human corpses" were brought to the homes of the missionary settlers, and "offered to them to eat." In the midst of all these difficulties, Henry Williams, his wife, and three children, sailed in 1822 for New Zealand, under the C.M.S., with special instructions to place evangelization first, and the "arts of life" in a subordinate position.

A Missionary's Wife. — Mrs. Williams kept house under extraordinary difficulties. She had to cook "in an open shed, whatever the weather. That is, when there was anything to cook; but the Natives stole their fowls and destroyed their vegetables." She, however, proved so valuable a helper that when her husband's brother went out, in 1825, the Committee of the C.M.S. specially addressed his wife, and told her that "no country can be happy or Christian but in proportion as its Females become so." In the autumn of this year, the first Maori convert, a chief, was baptized — "the first of a great company of believers destined to be gathered out of one of the most savage and ferocious races ever met with."

(6) **Mission to Ceylon.** — The American Board occupied Ceylon in 1816. In 1817 three C.M.S. missionaries were sent to Ceylon. They were warmly welcomed by the governor, — in the early history of missions, the governors often heartily coöperated with the missionaries, a proceeding valuable in all colonial administrations, — and one of the three went to Kandy, the old hill capital, famous for possessing "Buddha's Tooth" in its chief Buddhist temple, and a great resort for pilgrims. Two other stations were opened, one being Nellore. The Kandy mission was afterward removed to Cotta, near Colombo.

(7) **Mission to Malta and the East.** — In 1815 William Jewett was sent by the C.M.S. on a special mission to Malta and the East, "to collect information about the state of religion on the shore of the Mediterranean, and to inquire as to the best meth-

ods of propagating Christian Knowledge." Jewett was a Cambridge wrangler, the first university graduate to go out under C.M.S. He and other missionaries, sent later, made almost apostolic journeys through Egypt, Syria, the Greek Islands — at times in quarantine for weeks, as the plague raged in the Levant. At Malta a printing-press was established, and in 1827 it was for a time under the charge of John Kitto. This press was a centre for the distribution of books, tracts, and the Scriptures in Maltese, Italian, Modern Greek, and Arabic. Local Bible societies were also formed at Malta, Smyrna, Athens, at Corfu, and on other Ionian Islands. The mission flourished at first, but a terrible outbreak of Mohammedan fury occurred in 1821 at Constantinople; later the city of Scio (Chios) was sacked, great monuments of Greek learning were destroyed, thousands of people were massacred; and these things eventually led to the Greek War of Independence, and to the undermining of the Turkish Empire.

Missionary Journeys of Fisk and Parsons. — This great opportunity in the Levant had also interested the American Board, and in 1819 Pliny Fisk and Levi Parsons also started to view the Eastern field. They stopped first at Malta, then at Smyrna, and then journeyed into Palestine, Alexandria, Syria, and Cyprus. These visits, and their press-work, done at Malta and Smyrna, laid the foundations for the large missions of the American Board now existing in this part of the world. In 1820 Mr. Parsons arrived at Jerusalem — " the first

Protestant missionary who ever entered that city to make it the permanent field of his labors." He died at Alexandria in 1822.

(8) **Methodists found Monrovia.** — In 1819 an act of Congress was passed, approved by President Monroe, by which all African slaves rescued from slavers should be returned to Africa, and placed under the care of agents of the American government. Sherbro, Liberia, was chosen for the station of the government, of the Colonization Society, and for the first Methodist mission in Africa. It proved so unhealthy a spot, many dying, that the remaining fragments of the colony returned to Sierra Leone. In 1821 Eli Ayres and his party went in search of a better missionary site. At Cape Monserrado they purchased a tract thirty-six miles in length on the coast, which tended about two miles inland. In 1822 Mr. Ashmun arrived, purchased more land, established civil institutions, founded Monrovia, and from this has grown up the Republic of Liberia.

(9) **Missions in Madagascar.** — In 1818 two missionaries were sent out by the London Missionary Society. In 1811 the society had expected to plant a mission there, but the missionary, Dr. Van der Kemp, had died on his journey thither. In 1820 the first missionary school was opened at Antananarivo, and work was thereafter rapidly prosecuted in many different directions by missionaries, teachers, and artisans combined.

The language was first reduced to writing; children were taught; books were prepared in the Malagasy language; and the artisans taught car-

pentry, weaving, tanning, and blacksmith work. A printing-press was set up; the missionaries translated the Bible, and began to preach as soon as they could use the language. Before 1828 nearly 100 schools were established, and 4000 to 5000 pupils, both boys and girls, had been in attendance. King Radama of Madagascar, who had been a warm patron of these new forms of civilization, died in 1828, however, and was succeeded, not by his nephew, as he had expected, but by his favorite among his twelve wives.

Queen Ravanalona. — Queen Ravanalona was bloodthirsty and cruel, idolatrous and unscrupulous, and began her reign by putting to death all the near relatives of her husband and all his most loyal officers. Some of them were speared to death, and some were starved. "No one was left alive who could contest her claim to the throne." Wars and persecutions followed after a little time; her prime minister urged her to yet greater cruelty; in 1835 she commanded a great mass-meeting to be held on the plain west of the capital, and all men, women, children, and slaves who could walk, were ordered to attend. Only one person in each house was to remain at home, to guard property. At this assembly all Christians were ordered to confess within a stated time that they were such, and were thereupon promptly sentenced and degraded.

The Martyrs of Madagascar. — In 1837 a great persecution set in, in which the first victim was an early woman convert. She was seized at a prayer-meeting, chained so as to produce continual torture, killed with spears, and her body was left to

be devoured by wild dogs. Hundreds of Christians were now put to death — some by the spear and some by poison; but not one went back to idolatry, and — through witnessing these scenes — scores of heathen were turned to the Christian faith. In 1849 nineteen Christians, four of them from the highest nobility and all of good birth, were condemned to die. Fifteen were ordered to be hurled to death over the cliffs of Ampamarinana, a wall of rock one hundred and fifty feet high, with a rocky ravine below. The queen looked at the sight from her palace windows. Idols were placed before the Christians as they hung suspended by a rope in mid-air over the cliff, and each was asked in turn, "Will you worship this god?" As they refused, the rope was cut, and the victim fell into the abyss. Only one escaped, a young noble girl, who was sent away to a distant village on the charge of insanity. She lived to found a Christian church in that same village. The four of high rank were burnt at the stake. Two of the four were husband and wife. On their way to execution they sang hymns. A fearful storm of rain, thunder, and lightning arose. In the midst of the uproar and leaping flames a child was born, and the mother had to see the executioner thrusting her babe back into the flames with his spear.

Worse horrors, if possible, followed: death by crucifixion and by stoning; other Christians were sold into slavery; more than one hundred were flayed with whips, and then put to work in chains for life; officers of the army were degraded in rank, branded, and put at hard labor. These tortures

and cruelties of the spring of 1849 probably included from 1900 to 2000 Christians. In addition many more were constantly under the surveillance of spies, and were obliged to flee to the forests and mountains, or to hide in their homes, where they were secretly cared for by friends for years after being generally supposed dead.

A still fiercer persecution began in 1857, but in 1861 the queen died. Three days later her son succeeded her, and before the sun had set on the day of his accession, he proclaimed liberty of conscience and of worship. Within one month following, eleven Christian churches were opened in the capital. On the sites of the four chief places of execution, four memorial churches of stone now stand.

(10) **Missions in Hawaii. Henry Obookiah.** — When this Hawaiian lad was a small child, his parents were killed in war. While escaping with his baby brother on his back, the baby was killed with a spear, and Henry was made prisoner. When he was fourteen, a sea captain took him, with two other Hawaiian boys, to New Haven. He wandered around the college, seeking a chance to study, and when no opportunity opened, sat down on the college steps and wept. In 1809 he told Samuel Mills his story. Obookiah's great desire was to learn to read the Bible, and then go back and teach the Hawaiians, and turn them from idolatry. The interest roused by these boys, all of whom were converted, was so great that a Foreign Mission School was organized in New Haven, in 1817, with five Hawaiian boys, among others, as pupils.

Obookiah never lived to complete his longed-for work. He died nine months after the school was founded. But his story moved many hearts, and in 1819 a missionary band, sent out by the American Board, set sail for Hawaii. When they reached the island, they found that the old king was dead, a new king had come into power, a social revolution had taken place, idols had been thrown away, and a new state of things had already begun, though as yet the motive was not religious. The king and chiefs and their families became pupils of the missionaries; the king's mother, Keopulani, was their first convert.

Missions in Hawaii underwent many difficulties and bitter persecution. Before the coming of the missionaries, vice had been rampant, disease had been spread by sailors from other lands, and the language, manners, and customs of the people were steeped in immorality. The restraint put by the missionaries, by the moral reforms they instituted, upon the evil lives of the British and American sailors and other foreign residents angered them, and they — even including members of official classes — many times endangered the missionaries' lives.

Revival in Hawaii. — In spite of these and other obstacles, the conquests of missions in Hawaii are marvels of history. In 1822 a spelling-book was printed in Hawaiian; the first Christian marriage was celebrated the same year; in 1823 Keopulani was baptized; in 1824 the chiefs agreed to recognize the Sabbath, and adopted the Ten Commandments as the basis of the government; in 1825 the regent

became an ardent and hard-working Christian; in 1826 ten natives, nine of them chiefs, representing nearly all of the highest rank, entered the church; the same year it is said that a congregation of not less than ten thousand natives once gathered to hear the gospel preached! From 1837 to 1839 occurred a great revival, during which 15,000 members were added to the church. In July, Titus Coan, who reached Hawaii in 1835 under the American Board, and was stationed at Hilo for forty-eight years, baptized, on one Sunday, 1705 persons; and 27,000 people were admitted to the churches of Hawaii during the next six years.

Travels of Titus Coan. — In 1835 Coan made an extraordinary missionary tour by foot and by canoe, of over three hundred miles, making the circuit of the island. Travelling, on account of the volcanic structure of the island, crags, ravines, and torrents, was very difficult. Of his methods of travel on his missionary tour he says: "Some of the rivers I succeeded in fording; some I swam by the help of a rope to prevent my being swept away; and over some I was carried passively on the broad shoulders of a native, while a company of strong men locked hands and stretched themselves across the stream just below me and just above a near cataract, to save me from going over it if my bearer should fall. This experience was often repeated three or four times a day."

(11) **South America and Mexico. — Coligny's Missionary Dream.** — Evangelistic missions began very early in South America, but had an uncertain and troubled tenure. Admiral Coligny tried to estab-

lish a French commonwealth in the New World, which should afford a refuge for the Huguenots, and lead to the conversion of the Indians. In 1555 he sent out three hundred French Huguenot colonists under Admiral Villegagnon, and they settled on an island in the bay of Rio de Janeiro. "Some seventy years before the Puritans reached New England, Calvin and Beza, in response to an appeal for missionaries, sent out from Geneva to the new colony fourteen students and two ordained missionaries." The colony, however, was not successful. Villegagnon proved unfaithful. Some of the colonists returned to France; others fled to the wilderness, among them Jean de Boileau, who was later imprisoned and martyred at Rio de Janeiro.

Dutch Influence in South America. — For thirty years, between 1624–1654, the Dutch held Bahia, Pernambuco, and other ports in Brazil. "But Maurice of Nassau was recalled by the West India Company, who failed to appreciate the magnitude of his plans, before he could consolidate his work. During the brief period of occupancy the Dutch missionaries could do little beyond the publication of a few religious books in Portuguese and of a catechism in the Indian language." Henry Martyn, on his way to the Orient, also stopped in Bahia for a short time.

Moravians in Dutch Guiana. — The Moravians also worked in Dutch Guiana, in 1738, but chiefly among the Dutch settlers and their negro slaves. Various missionaries from time to time visited South America; a little work was done in different

sections, but most of it was apparently discontinued. James Thomson, an agent of the British and Foreign Bible Society, in his "Letters on the Moral and Religious State of South America, written during a residence of nearly seven years [written chiefly 1820–1825] in Buenos Ayres, Chile, Peru, and Colombia," gives an account of missionary work in his time.[1]

Tierra del Fuego a Conquest of Missions. — Allen Gardiner, who from his conversion in 1820 had worked earnestly, first in South Africa and then in South America, determined to go as a missionary to the Patagonians, then considered the most degraded people on the earth. He landed, in 1848, at Pictou Island. With him were four sailors and a ship carpenter, but finding that the Fuegans were so thievish that he could not live among them, he undertook a floating mission, landing at Tierra del Fuego in 1850 with two launches, the *Pioneer* and the *Speedwell*, provisioned for half a year.

A horrible misfortune followed. The supply boat which carried their provisions was wrecked; they themselves had been driven by hostile natives some distance to a little bay. They had but few provisions with them; no supplies arrived, and one by one they died, Gardiner last of the seven. Search vessels found, at Spaniard Harbor, "only empty boats and dead bodies."

What they could not accomplish by their lives they did by death. British Christians undertook a mission to South America. Gardiner's son joined the mission, and Darwin, "who had pronounced

[1] "Latin America," by Hubert W. Brown, p. 185.

the Fuegans the most brutal of savages, afterward, amazed at what the South American mission had wrought, himself became a contributor to its funds."

More Recent Missions. — Exceptionally large work has been done in South America by the Bible and Tract Societies; colporteurs have been very active and courageous; thirty-five missionary societies have been mentioned as having been at work, and the Methodists have endeavored to issue a religious literature in Spanish. "In South America, the stations occur in clusters, mainly on the coast, or along the chief rivers or railways. There is a group of stations in Southern Brazil, others in Argentina, in Chile, in Colombia, and Venezuela, and the beginning of work in Peru, Bolivia, and Ecuador. It is stated that out of a total population of thirty-seven million in South America, only about four million have in any sense been evangelized."

Active missionary work has also been carried on in Mexico, where the ground is well covered. Here Miss Rankin's work, formerly independent, but now a part of organized missions, should be mentioned. "The Presbyterians and Moravians have work in Guatemala, and there are some independent workers in the rest of Central America." Since the beginning of the Panama Canal work by the United States, the Canal Zone has also received special missionary care.

4. What has been accomplished by Evangelistic Missions?

Summary of Social Results. — To sum up, evangelistic missions have given whole races a totally new idea of God; they have introduced a new religion; they have taught the gospel of redemption through Christ; they have circulated the Bible, hymnals, and religious books and tracts; they have scattered superstition and overthrown idols; they have lessened or abolished many ancient cruelties; they have introduced Christian marriage; they have founded Christian churches and elementary schools throughout the formerly non-Christian world; they have maintained simple industrial trades and arts; they have taught honest and upright commercial dealing; they have rescued women and slaves from sale and bondage; they have cared for many needy and outcast classes; they have undertaken many moral reforms; they have inspired great revivals among the Telugus, the Karens, and in India, Hawaii, and elsewhere; and they have brought Christ to the knowledge of all ranks. Evangelistic missions have been the seed of Christian life and faith, which has been nurtured and brought to rich spiritual fruitage by other agencies of the Christian church. The evangelist is the primary spiritual worker; evangelism is the foundation upon which the whole structure of Christian missions is built. By itineration on land and on water, by village teaching, prayer, by personal conversation, by letter, tract, and book, by preaching, and far more than all, by the power of a godly, upright, and helpful

life, the evangelist has been one of the great social forces of the past century, and has sowed seed which has sprung up to change the face of history.

Prayer as a Social Force. — No one can read the records of the century without realizing the value of prayer as a social force. Had any one foretold that by prayer whole races would be conquered by the Cross, whole civilizations changed in type, social structure, government, and ideals, millions of people, ranging from the cannibal to cultured rulers, turned to worship God, who would have believed it? But to-day we see the accomplished fact.

NOTE ON EVANGELISTIC HYMNOLOGY BETWEEN 1740 AND 1800

Some of the hymns written in this period, which are full of a deep desire to spread the Gospel, and of ascription of praise to Christ are: —

"O for a thousand tongues to sing." — WESLEY, 1740.
"Grace, 'tis a charming sound." — DODDRIDGE, 1740.
"Awake, and sing the song." — HAMMOND, 1745.
"Hail, my ever-blesséd Jesus." — WINGROVE, 1785.
"How sweet the name of Jesus sounds."
— NEWTON, 1779.
"Jesus, I love Thy charming name."
— DODDRIDGE, 1740.
"To our Redeemer's glorious name."
— ANNE STEELE, 1760.
"Majestic sweetness sits enthroned."
— STENNETT, 1787.
"Children of the Heavenly King." — CENNICK, 1742.
"Blest be the tie that binds." — FAWCETT, 1772.
"Awake, my soul, in joyful lays." — MEDLEY, 1787.
"O could I speak the matchless worth."
— MEDLEY, 1789.

"All hail the power of Jesus' name."

— PERRONET, 1780.

The tune "Coronation" was composed by Holden in 1793, and it was to the echoing strains of such fervent songs and melodies as these that the missionary movement of the nineteenth century was born. — A. R. B. L.

HISTORIC SERMONS AND ADDRESSES WHICH ADVANCED THE CAUSE OF MISSIONS

"Modern Infidelity," preached by Robert Hall, in 1800, at Cambridge, England.

"Messiah's Throne," preached by John M. Mason, before the L.M.S., in 1802.

"The Star in the East," preached by Claudius Buchanan, Bristol, 1809.

"Missionaries after the Apostolic School," preached by Edward Irving, before the L.M.S., 1824.

"Exeter Hall Address," delivered by Alexander Duff, 1837.

"Moral Dignity of the Missionary Enterprise," preached by Francis Wayland, 1823.

"Apostolic Ministry," preached by Francis Wayland, 1855.

Anniversary Sermon before the C.M.S., Dean Magee, 1866.

"Apostolic Missions," preached by Joseph Angus, before the Baptist Missionary Society, 1871.

"Our Mission to the East," preached by William Fleming Stevenson, Irish Assembly, 1878.

"Plea for Missions," preached by Charles H. Spurgeon, Metropolitan Tabernacle, 1877.

"True Source of Missionary Zeal," preached by Alexander McLaren, London, 1889.

"The Heroism of Foreign Missions," preached by Phillips Brooks, Boston, 1881.[1]

[1] List noted by Dr. Arthur T. Pierson in "The Modern Mission Century," pp. 264–265.

Dr. Pierson also says: "John M. Mason's sermon on 'Messiah's Throne' was heard by Robert Hall, and extorted from him the exclamation, 'I can never preach again.' Buchanan's 'Star in the East' was a great sermon. This young Scotchman, converted through John Newton, and sent as chaplain to India through Charles Simeon's influence, after his return to England preached at Bristol a sermon which, for an hour and a half, held a large audience spellbound. Its echoes, heard even in Parliament, aroused that new interest in India which prepared for the remarkable victory in the House a little later." *Ibid.*, pp. 266–267.

And we must not forget to add the sermons of Dr. Haweis, the remarkable pamphlet of Gordon Hall and Samuel Newell, "The Conversion of the World; or the Claims of Six Hundred Millions," and "The Evangelization of the World in this Generation," by John R. Mott.

Hall and Newell's Missionary Appeal

"*Every individual by putting his hand to the work commences a new sort of life.* Now in all that he plans, as in all that he executes, he thinks of Christ, of His Kingdom, and the salvation of sinners; and he inquires, how can I best increase my industry, improve my economy of living, and divide my income, so as most conveniently to secure my share in what? In the glorious work of diffusing light, peace, joy, and salvation throughout the whole of this benighted, distracted, wretched, perishing world. Thus his heart swells with the greatest object that was ever presented to finite comprehension. With a mind thus elevated, with a heart beating strong for the renovation of the world and the eternal welfare of all men, he labors in his field, he goes to his shop, he enters his counting room; all, all that he puts his hand to, is hallowed; — for he has covenanted to build the house of the Lord, and his vows must be paid. He must therefore sacredly regard all his occupations, that he may not be incommoded by his annual contribution, and that he may by no means be wanting in his part. Thus directly does the work

tend to lead each individual, in all his transactions, habitually to contemplate the cause of Christ as his own, and himself as a daily laborer in that cause. Whoever heartily espouses the missionary interest must do this; and when every Christian does this, will there not be a revival of religion in the churches? . . .

"But if each church presents such a picture of life, activity, zeal, and prayerfulness in the cause of God, what must be the appearance of all the churches of Christ, when thus engaged in the universal diffusion of His glorious gospel? Now the glory of the Lord has risen upon the churches. Zion has shaken herself from the dust — put on her beautiful garments, and shines forth fair as the moon, clear as the sun, and terrible as an army with banners. *Terrible*, not only to the idols of the heathen, but also to such as are at ease in Zion. What else would be so likely to awaken the thoughtless, confound the infidel, and stop the mouths of gainsayers? Until Christians do take up the work with a zeal and activity answerable to their belief and hopes in the gospel, the unbeliever may continue to say, — and how cutting is the reproach, — yes, sinners may still ask: 'If Christians really believe that Christ has tasted death for every man, that there is salvation in no other, and that a great part of the world are actually perishing in ignorance of this only Saviour of sinners; — if they really believe all this, why do they not concern themselves to have this gospel made known to every creature? Why has this been neglected so long?' . . .

"The mode of conducting missions at present, in most cases, is in fact like sending one soldier to storm a fort, five to conquer a province — a hundred to subjugate an empire! Should these soldiers flee from the fight, what wonder? Or should they by a miracle of valor prostrate many of the foe, and effect a standing upon his territory; how long could they maintain their ground, and what would be gained in the end, unless a suitable reinforcement were seasonably sent to their aid, to secure what has been gained?"

— Gordon Hall and Samuel Newell, "The

Conversion of the World, or the Claims of Six Hundred Millions," American Board of Commissioners for Foreign Missions, Andover, 1818, 2d Edition.

Worship at Aitukaki

"It was, indeed, a delightful sight to behold from 1000 to 2000 people, just emerged from heathenism, of the most uncultivated appearance, some with long beards, others decorated with gaudy ornaments, but all behaving with the greatest decorum, and attending, with glistening eyes and open mouth, to the wonderful story that 'God so loved the world, as to give his only begotten Son.' Many of them, however, were dressed very neatly; and I could not help contrasting their appearance with that which they presented on our first visit. At that time, also, they were constantly killing, and even eating each other, for they were cannibals; but now they were all, with one accord, bending their knees together in the worship of the God of peace and love."

— John Williams, "A Narrative of Missionary Enterprises in the South Sea Islands."

Work of the Bible Women

"Schooled in the superstitions of heathenism, they need much teaching before they can comprehend the truths of the gospel. Here is a large work for our Bible women. When these converts are admitted into the church, the work does not cease. There are many ignorant women in the church who need careful supervision. They cannot read God's word and must have it read and explained, line upon line, precept upon precept. They must also be taught to sing the hymns, that they may enter fully into the church services. The missionary can accomplish this only by the aid of the faithful Bible women. . . . Our trained women are encouraged by the

example of the missionaries to commit their lives to the Lord's keeping, and go among diseases with which nothing but the spirit of Christ would induce them to come into contact. . . . Frequently a Bible woman is the only trained worker in her village. She may be the only one who can read in the village; in which case the establishing of the truth there depends largely upon her. She may also act as schoolmistress and have the training of the young minds about her, which is indeed no mean task.

"During the months of the year when touring is possible she spends her time, in company with her sisters and the missionary, travelling from village to village, talking with the women who congregate at the wells, going into the homes of those who would otherwise never hear the gospel, gathering the women into little groups and talking of the Saviour's love."

— Francis Tencate, "The Ministry of the Bible Woman," published by Woman's Baptist Foreign Missionary Society, Boston, Mass.

Results of Evangelization in the South Seas

"The moral uplift of the century's effort, and its civilizing power, are revealed in several remarkable effects. We may note as conspicuous among them the missionary spirit and activity of the South Sea pastors and teachers, who have toiled so earnestly in numerous islands, some of them far distant from their homes, and under circumstances of great personal sacrifice and peril. From the Malua Institution, founded in 1844, over 1200 men and several hundred women have gone forth on this kind of service. At the training school for native pastors, founded in 1839, on Raratonga Island, 536 men and women have been graduated and sent forth as evangelists and teachers, many of them also, since 1872, proceeding as far as New Guinea. There are 300 towns in Fiji, and in every one a native pastor and schoolmaster, supported by residents of the town. Among the people of Samoa there are 180 native pastors and 341 lay preachers,

and a very large majority of the inhabitants of the island are at least nominal converts to evangelical Christianity, while 10,000 of them are regular Protestant church members. In numerous communities an astonishing social transformation is manifest. It is here that one often meets with that striking social anomaly, — 'a quiet and cultured gentleman, agreeable in his manners, unexceptionable in his behavior, and upright in his character, whose grandfather, nevertheless, was a cannibal.' Every village on the island of Raratonga 'has its church, schoolhouse, and manse, built and kept in repair by the people of the village.' These things indicate a remarkable receptivity for what is best in Christian civilization and well-ordered government."

— DENNIS, "Christian Missions and Social Progress," Vol. III, pp. 87–88.

Readings from Dennis: "Christian Missions and Social Progress," Vol. I, pp. 405–423 (Brief Reading in Christianity the Hope of the Nations); pp. 73–339 (The Social Evils of the Non-Christian World), for a sustained description of unrelieved heathendom, and the ways of non-Christian lands.

TOPICS FOR STUDY AND DISCUSSION

(These topics, with the books specially relating to them, have been prepared by Mrs. William A. Montgomery, author of "Christus Redemptor.")

1. What is Evangelism? What are the chief duties of an evangelist? What equipment must the successful evangelist have? Mention varying types of evangelism.

2. For discussion: Should evangelism precede or follow attempts at education and civilization? This might well be arranged in the form of a debate. Resolved: That evangelism is the primitive and fundamental work of missions.

3. Who are the greatest evangelists in the mission fields of the nineteenth century?

4. Prepare a study of evangelism in the transformation of life and ideals in Madagascar, Fiji, Uganda, Formosa, Korea, and the New Hebrides.

5. Biographies of native converts illustrating the power of the gospel.

Kothabayu — Burma.

Thakombau — Fiji.

Samuel Crowther — Africa.

6. Make a special topic of the work of Hudson Taylor in the China Inland Mission as illustrating evangelism in missions; of the Manchurian missions of the Scotch and Irish Presbyterians, and of the Church of England Mission in Uganda.

7. Describe the great revivals in missionary history: the Telugu revival in the Lone Star Mission of the Baptists in India, and the equally wonderful ingathering of the Karens in Burma; the mass movement among the outcasts of northern India in the Methodist mission: the Rhenish mission in Sumatra, and the revival of 1838 in Hawaii.

REFERENCES FOR SPECIAL TOPICS

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CHARLES RUMFITT. Prize Essay on the Evangelization of the World in this Generation, entitled "As ye go, preach."

STEWART. Dawn in the Dark Continent, pp. 24–28 (Evangelization to precede civilization).
HARNACK. What is Christianity? p. 133.
F. HOWARD TAYLOR. These Forty Years (Story of wonderful evangelism of China Inland Mission).
A. T. PIERSON. Divine Enterprise of Missions, Chaps. VI and VII.
Report of the Convention of the Student Volunteers at Nashville, 1906, pp. 449–520.

CHAPTER II

EDUCATIONAL MISSIONS

1. Why Missionary Schools are Established

Five Reasons for Educational Missions. — Some people may even yet ask why missions cannot be conducted by preaching and religious teaching alone, — why it is necessary to have the vast and expensive educational system that now extends across so many countries, and is working among so many races. There are at least five reasons for educational missions: (1) The people in more ignorant communities cannot read the Bible until they are taught to read and write. (2) In order to be brought up to the level of Christian civilization, they must be taught the elements of the intellectual life of Christian nations. (3) Trained leaders must be educated for native ministry and native teaching. (4) In order to change the standards of heathen nations, governmental and business and professional employees must be educated in the truths of Christianity, and to an intellectual grasp of the principles involved in modern administration. (5) Native industries must be developed, and native workers trained for self-support. These

and other reasons have led to schools established under missionary auspices, and supported by church funds.

Missionary schools are a part of the expense of progressive civilization. The implanting of Christianity demands the remaking of races, and one of the most efficient ways of social reconstruction is a thorough system of education.

Childhood Receptive in all Races. — A remarkable fact has been discovered, that in early childhood, the children, even of the savage races or of lower castes, do not differ very greatly in intellectual receptivity from those of more civilized lands. But after adolescence they are far more stupid and difficult to teach, hence day-schools are established either for boys and girls, or boys and girls separately. In the lower class of society, study is carried on in the native language; among the better classes there is often a desire to learn English. Sunday-schools, with their interesting singing and picture cards, are very helpful in winning the children.

Advantages of teaching in English. — Such instruction gives a rich literature for intellectual and spiritual inspiration, the expense of text-books is lessened, as translations do not have to be made, and in cities, such as Constantinople, Beirut, Singapore, Bombay, and Calcutta, in which many languages are spoken, it gives a teaching medium in which all races may join on equal footing.

Missionary Education is a world in itself. It is not national, but cosmopolitan; it has stretched out into nearly all countries and climes, and girdles the world with schools; it has often been estab-

lished in direct opposition to the ideas already prevailing; it has been obliged to work under circumstances of persecution and difficulty, and is now overturning the customs, institutions, and forms of government of many ages.

How does Missionary Education differ from the general type of Popular Education? — Missionary education is grounded in the desire to bring every pupil under Christian instruction and into the Christian faith. With this foundation it reaches to every form of modern learning, to scientific research, to æsthetic culture, to technical and industrial efficiency; but its corner-stone is Christ, and this fact separates it entirely from non-religious types. It is the leaven of the races.

2. Missionary Education in India

(1) *Origin*

Early Colleges in India. — Sydney Smith, writing to the *Edinburgh Review* in 1808, sarcastically referred to William Carey as a "consecrated cobbler" and a "maniac." But the cobbler succeeded in founding, in 1819, the earliest Christian college in the East. Carey also translated the Bible — in whole or in part — into twenty-four Indian languages or dialects. The Serampore press under his direction rendered the Bible accessible to more than three hundred millions of human beings. He prepared also numerous philological works, consisting of grammars and dictionaries, in the Sans-

krit, Marathi, Bengali, Punjabi, and Telugu dialects. And now, more than a hundred years after those words were penned, Carey has come to an honor far exceeding that of his witty, but mistaken critic.

Beginning of Education for Women in India. — In 1820 Bishop's College, at Howrah, near Calcutta, was founded by the S.P.G. Just before and after the beginning of the eighteenth century, there had been educational work done by the various missionary societies we have already spoken of in the introductory chapter. In India, the work centred about Calcutta, which has always been an intellectual centre. Up to 1820, this education had been chiefly for boys and young men, though Mrs. Hannah Marshman, of the famous Serampore band, had, about 1800, begun an attempt for the education of Eurasian girls. Her school started with two pupils. In 1807 she opened her first school for natives, and between 1819 and 1824 the Serampore Native Female Education Society had 14 schools and 160 pupils, with as many scholars in its other stations. Mrs. Wilson in Bombay and Mrs. Anderson in Madras were also active in promoting the education of women. Hannah Marshman's work in India led to large educational developments in that country. There are now many thousand girls and women in the schools of India, and there are colleges for women at Lucknow and at Calcutta.

Zenana Missions Begun. — The zenana work in India, first fully outlined in 1840 by a colleague of Dr. Duff's, took organic shape in 1855, as a

work of the Free Church of Scotland, under Mr. Fordyce.

In 1834 Mr. Abeel, of the American Board, while on his way home from China, told the English people the facts, little known before, of the life of the women of India and China. He asked that unmarried women should volunteer to go out for this new missionary work to heathen women, and that the women at home should organize. That same year "The Society for Promoting Female Education in the East" was organized. "The first entrance to what is popularly called a 'zenana' was gained in 1851 — to the royal household of the thirty wives of the king of Siam. The first true zenana entered was in Calcutta in 1855, and it was accomplished, as was also the case in Siam, at the point of a lady's embroidery needle."

In America, in 1861, the Woman's Union Missionary Society for Heathen Lands was formed, with Mrs. Doremus of New York, "the missionaries' friend," its president. The mother of nine children, she was also the "mother of a world-wide family," as so many great missionary and philanthropic efforts centred in her mind and in her home. Women of six denominations united in this society, and for six years it was the only women's missionary society in America. Instead of the one society of 1834, we now have the vast array of women's societies, with their young people's societies, the children's bands, the missionary publications, the monthly meetings, annual gatherings, and the enormous amount of missionary literature circulated by these great organizations.

Growth of Missionary Education. — From these beginnings has grown a world-wide educational work which now extends into almost all lands, and which included, up to the end of the nineteenth century, 94 universities and colleges, 375 theological and training schools, 879 boarding and high schools and seminaries, 179 industrial training institutions and classes, 67 medical schools and schools for nurses, 122 kindergartens, and 18,742 elementary or village day-schools, — in all, 20,458 schools. These schools contained 716,741 male pupils, and 332,980 female — or all together, 1,051,466 pupils. Thus the Christian church is carrying, in whole, or in part, the education of over a million people, and they are being drilled, not only in classical or industrial studies, but in the knowledge of the Bible, in the vital tenets of religion, and in the conduct of an upright and spiritual form of life. What the influence upon the heathen nations has been, is, and shall continue to be, of this vast army of spiritually trained men and women, it is impossible to imagine or to forecast. But they are an integral spiritual force in history. Many become converted during their school life; many go into specifically missionary work; many occupy influential positions in the government or in native business and administration; many of the women found Christian homes, and bring up their children to a religious life. They have for nearly a century been among the most powerful forces underlying every phase of reform and social progress; and to-day both China and Japan, in their great awakening, testify to the power of Christian

education as a means of awaking national impulses and aiding in social and political advance.

Characteristics of Students trained in Christian Schools. — They become an intelligent, reading, thinking element in the community; they have also been instructed in hygiene and sanitation, and aid largely in enforcing health measures of the government; they are progressive and adapt themselves readily to new ideas; they are to a large degree freed from idolatry and superstition; they adopt Western methods, scholarship, and morals; they have new ideas of home and marriage, and the rearing of children; they undertake both social and political responsibilities with a totally new outlook over their own country and the world.

(2) *Development*

New Problems of Missions in 1830. — When did this progressive type of education arise? About the year 1830 the problem of missions began to take on new complexities. The first enthusiastic rush into unconquered fields had taken place; citadels of idolatry and paganism had fallen; all the churches practically, in one way or another, were taking part in the great missionary advance. But thinking men and women began to see that mere conversion was not enough, — that there remained the great social problem of developing the populations which they had begun to impress. Intellectual forms of training and others which would be socially upbuilding were necessary. The converts

were like new-born babes, alive, but undisciplined and untrained. Many of them, too, by the confession of Christianity, had been cast out of the circle to which they had previously belonged, and were obliged to make a new plan for themselves in life. Others, of lower classes, were beginning to feel the stir of new ambitions and new dreams.

Duff's Educational Idea. — Just at the moment when things were ready for crystallization, a great man arose in India. He was an earnest and brilliant Scotchman, who had entered the University of St. Andrews at fifteen, had studied under Dr. Chalmers, and who had been sent to India by the Church of Scotland, its first missionary, in 1829.

Dr. Duff wished to establish a collegiate institute for the higher education of the native Indian youths, particularly those of the higher caste. His plan included: (1) The teaching of the Bible in every class. While in process of education, students would thus be brought in contact with the ideals of Christianity, and would be under the personal influence of the missionary. (2) The teaching of science in the English instead of in the Indian vernaculars. All other educators of the time thought that such teaching should be in Sanskrit. The school was opened under a banyan-tree, July 12, 1830, with five pupils. In 1839 the average attendance was eight hundred, and it was afterwards one thousand.

Duff College. — This school — later known as Duff College — established a modern curriculum "as an accredited feature of missionary policy," and changed the standards of education in India.

His system of education was to include all the branches taught in European higher schools and colleges, but in inseparable connection with the principles and evidences of Christianity, with a view to the Christian conduct of life, — a very philosophical scheme of Christian education. The general plan had been outlined by Dr. Inglis of Scotland, in 1824, but it was Dr. Duff who made it practical. In 1829 Dr. Wilson founded Wilson College, at Bombay, and in 1837 the Madras Christian College was established, both modelled on the plan of Dr. Duff. Three of the largest cities of India had now adopted this plan of native education, and to-day the results may be further seen.

Bishop's College. — At Serampore, theological classes are still conducted. At Bishop's College (S.P.G.), at Howrah, near Calcutta, in 1829, and for twenty years after, the course included Hebrew, Greek, Latin, Sanskrit, Bengali, Hindustani (Urdu), Persian, Arabic, Tamil, Singalese, and Armenian. Of the lads there the Bishop of Calcutta said, in 1837, that they "have not only cast off all idolatrous usages and habits, but are steadily acquiring Christian knowledge. They translate Homer, Xenophon, Cicero, and Ovid in a manner perfectly surprising." They were also very familiar with many of the great English religious writers. By 1895 this college had become "the centre of the Society's work for the whole diocese of Calcutta," and it is believed that the senior student from this college who went to Oxford University in 1893, was the "first Indian Christian who . . . ever studied at Oxford."

Christian College, Madras. — Many denominations have carried on educational missions in India. The Scotch Presbyterians have sent some of the best scholars from their universities to India, "to win the proud young Hindus to Christ." The Free Church Christian College at Madras, Dr. Miller, president, reporting at the close of the century 1793 students, is a leading educational institution of India, and then recorded the largest number of students of any missionary college in the world.

Work in Madura. — The graduates of the College and Training Institution of the American Board at Pasumalai, Madura, "hold appointments on the faculties of 12 Indian colleges, and nearly 300 are pastors, preachers, and teachers." Madura city, with a population of 106,000, is an important educational centre. The work of the American Board here and at Pasumalai competes with large native institutions, — with the Hindu College, with its two high schools, and with the Tamil Sangam, or college of learned Tamil and Sanskrit scholars, as well as with many lower schools.

Other Large Colleges in India. — The General Assembly College (C.M.S.) is at Calcutta, and in the Cottayam College at Cottayam, Travancore (C.M.S.), nearly all of the students are Christians. The Methodists have for women Reid Christian College at Lucknow, and also at Lucknow, Warren Memorial Woman's College,[1] "the first Christian College established in Asia. It was

[1] Now called "the Isabella Thoburn College, after its founder."

started as a boarding-school in 1870, and was affiliated to the Allahabad University in 1886." The Sarah Tucker College for Women, at Palamcotta, Madras, of the C.M.S., is also deserving of special mention.

The Oxford University Mission to Calcutta is doing a great social work.

St. Peter's College, Tanjore, Madras (S.P.G.), with 1210 students, is "the outgrowth of a school founded by Schwartz, near the end of the eighteenth century. More than 5000 young men have been educated here." The S.P.G. has another very large college at Trichinopoly, Madras, and the Reformed [Dutch] Church has over a thousand students at Arcot Mission College, Vellore. The Lutheran Watts Memorial College in Guntur has over 40 instructors and nearly 900 students. The L.M.S. has colleges at Nagercoil, Calcutta, Bellary, and Almora, and the Free Church of Scotland maintains Hislop College at Nagpur. There is a Baptist college at Ongole, a Presbyterian college at Lahore, and the United Presbyterians maintain Gordon Mission College at Rawal Pindi. India has many theological and training schools carried on by practically all leading denominations; also many boarding and high schools and seminaries. The Lutherans have 13 caste girls' schools in the Guntur Mission, with an attendance of between 600 and 700. "These schools have accomplished much in breaking down caste, in removing prejudices, and have opened the way into the zenanas that was formerly closed to the missionary."

The Educational Problem of India. — In India

the educational problem is a profound one. It involves a great complexity of races and dialects; the freedom of women from the most terrible conditions that can surround helpless womanhood; the teaching of myriads of children, among whom are many "famine orphans"; the care of the wild aboriginal non-Aryan tribes that live in the hills and are very unapproachable; the raising of the low castes to a more human way of living, and to share in the world's hope; the education of the Eurasians, or the children of European stock by native mothers, — themselves, to Western residents, an outcast line; the inspiration of the intellectual and high-bred classes; competition with the non-religious system of governmental education; the training of the restless, dissatisfied, unspiritual younger generation of cultured natives of India who have abandoned belief in their ancient forms of religion, but have not turned to Christianity; and the help of the government by providing loyal, earnest, and well-trained men for the government service. When we consider that the population of India is over 300,000,000, it gives a faint conception of the immensity and difficulty of the task. Also, Anglo-Indian society, never a spiritual type, presents peculiar temptations. The great cities of India, with many brilliant advantages of commercial distinction and culture, are full of temptation. Particularly in Calcutta, where there are a great many students living (about 50,000 in all), there are dangers about the student life. The problem of education is also complicated by the relation of the natives to the ruling British

power, and by the maintenance of an army in the empire.

Oxford University Mission Hostel. — To help the students of Calcutta to stand against their many temptations, the Oxford University Mission opened a hostel in 1894, which has grown rapidly in power of accommodation. But caste difficulty developed when they placed two Christian young men in the building with the Hindu boarders, who promptly objected, and said "the Christian students might come into their rooms while they were eating sweets, or while the water-jars were there, or they might bathe in their baths!" The English residents of the mission had so thoroughly respected the caste line that they had never set foot in the Hindu dining-room!

Y.M.C.A. in Calcutta. — The Y.M.C.A. also does active work. It has an imposing building, "in the heart of the students' quarter." Allahabad College (Presbyterian) also has hostels, and its Princeton Building, with residence rooms, common room, reading room, and library, was erected in 1906.

Racial Education. — Racial education is excessively difficult. English governmental education in India, after many trials and experiments, is unsatisfactory to Englishmen and East Indians alike. Precisely the difficulty has arisen in their secular system of education that has arisen in ours. Sir George Trevelyan, in his "Life of Macaulay," points out that although much superficial diffusion of knowledge has taken place through the educated classes of India, it has had very little "intellectual or spiritual reconstructive effect." Supersti-

tion, brooding Eastern philosophy and pantheism are dying under Western learning, but this has led only to mental and moral disintegration. There has arisen in young India a spirit of great unrest. The "Swadeshi movement" is an instance of this unrest. Everywhere the young leaders are drifting away from all religious belief, and it is necessary to take hold firmly of this aspect of the problem, and bring Christianity close to their heart.

3. In Egypt

In the Land of the Pharaohs. — It is an intensely interesting study to watch civilization in the process of change, and to see what changes the missionary life and spirit are bringing about. In the land of the Pharaohs, the United Presbyterian Church is widely influential in Cairo and Assiout, the educational centres of Egypt. Assiout, a well-built city, the capital of Upper Egypt, with good bazaars, mosques, and a palace, was formerly the seat of the slave-trade in Egypt. Here the United Presbyterian Mission Training College prepares teachers for the very extensive United Presbyterian work in Upper Egypt. Over 2000 students have been educated here, among them, 54 preachers and 150 teachers.

Work of an Archbishop's Daughter. —"El Kahira," the capital of Egypt for more than nine centuries, is the centre of work by the Church Missionary Society and the United Presbyterians. Miss Whately's work in Egypt is one of the stirring

tales of missions. Visiting Cairo and the Holy Land in 1858, and in 1860 sent to a southern climate for health by her physician, she immediately opened in Cairo a little school for neglected Moslem girls. She returned home after a time, but when her father died, she took up permanent residence in Egypt, and also opened a school for boys. She soon had six hundred boys and girls in attendance, Moslems, Copts, Syrians, and Jews. "All were taught to read and write Arabic, and all learned the Scriptures and Christian doctrine." The boys were further educated, and rose to fill important positions under the government, and in the railway and telegraph offices, and mercantile houses.

In 1879 she added a medical mission, and, in addition, was wont to take a Nile trip yearly, distributing the Bible in the villages along the shore. After indefatigable labors, she died, in 1889, of a cold contracted on one of these Nile journeys. The United Presbyterians have here a good boarding-school for four hundred girls. Both societies have to work in the face of the old Moslem University of El Azhar, which has dominated Mohammedan education for nearly a thousand years.

El Azhar. — El Azhar was founded in 969 A.D., and is a bitter opposing force to Christianity. For five hundred years it had not more than 1000 students at any one time, but in 1879, three years before the British occupation of Egypt, it numbered 11,095 students, with 325 professors. It now has about 10,000 students and 250 professors. It is an international school of Moslem

theology, its students coming from European Russia, from Siberia, Zanzibar, from "as far east as Calcutta, and as far west as Fulah Town in Sierra Leone and the Oasis of Tuat." It has a great prestige. The Arabic language is well taught; it has an extensive course in Moslem theology and general learning of an old-time type; and its education is entirely free to all classes. These and other things give it a commanding influence in the Mohammedan world, and this stronghold of that faith can only be conquered by establishing educational missions — a Christian university if possible — on so high an intellectual plane that Christian education will by its manifest superiority overshadow the Moslem.

4. In Turkey

Constantinople a Missionary Centre. — Constantinople is the business and literary centre of the missions of the American Board in Turkey. There is a population in the city and vicinity of about 1,500,000, or about that of Philadelphia — cosmopolitan in race and character.

Constantinople is one of the great strategic points of missions; and a thrill of pride must touch the heart as one looks up at the massive Bible House, in the centre of the business part of Stamboul, in whose offices largely centre religious efforts in the Turkish Empire, and even in adjoining countries. From that Bible House, how many thousands of publications have gone forth in the Christian conquest; how many brave colporteurs

have passed in and out, after escapes and adventures that have all but cost their lives; how many prayers and yearnings for that inscrutable Moslem race, the conversion of which is one of the burning problems of Christendom! In it are the rooms and offices of the American Bible Society, the American Board, the British and Foreign Bible Society, Armenian printing and binding offices, and a book store. From out its windows, one sees the vivid life of almost every race and nation passing by.

Robert College. — Robert College is not directly connected with any society, but has exerted a wonderful missionary influence. "Among its graduates are many of the most prominent men in Bulgaria, and it is perhaps not too much to say that that nation really owes its existence to the influence exerted by President George Washburn and his associates." Robert College also has a unique Y.M.C.A., divided into four departments according to the four languages prevailing, — English, Greek, Armenian, and Bulgarian.

The Scotch Missions House is at Galata; and on the heights of Scutari, is the American College for Girls.

Educational Work of the American Board. — To the American Board is due the chief honor of establishing and maintaining education in the Turkish Empire. It has colleges at Harpoot, Samakov, and Marsovan, a college for girls at Marash, also a kindergarten training class and a kindergarten training school in Turkey. It trains ministers "in four to six languages of the country, at five centres, from Bulgaria on the

west to Mardin in eastern Turkey." At Aintab is Central Turkey College, and at Smyrna there is a training school of the Kaiserswerth Deaconesses. The first kindergarten in Turkey was opened by Miss Bartlett in Smyrna, in 1885, and now the American Board has dotted Turkey with its schools for the little ones. Says a recent writer, "The Collegiate and Theological Institute in Samakov is, with the exception of Robert College, Constantinople, the only Protestant institution for the higher education of men in the Balkan peninsula." It occupies a strategic place in Bulgaria for the evangelization of Roumania, Servia, and even Russia. In this institute a Personal Purity League has been organized, with influence far beyond the school.

The American College for Girls at Constantinople. — This remarkable institution, of which Mary Mills Patrick is now president, was founded as a high school in 1871, and became a college in 1890. "There have sometimes been thirteen different nationalities in the college at the same time." What do these girls study? The course includes instruction in philosophy, psychology, ethics, literature, history of art, Bible, physics, geology, astronomy, English composition, history, chemistry, biology, physiology, hygiene, ancient and modern Greek, Bulgarian, Slavic, Armenian language and literature, mathematics, Latin, French (language, history, literature), German (language and literature), drawing and gymnastics. There is also a music department.

The International College. — This institution, located at Smyrna, had fully 300 students last

year and an income of $11,000. At Smyrna is also the American Collegiate Institute for Girls. In the Girls' School of the American Board at Erzeroom last year, each teacher taught a class weekly for criticism before the other teachers; there was an illustrated bulletin board to interest the girls in current events; and basket ball was introduced.

Dangers to Moslem Converts. — Weird Oriental entanglements surround the work that touches the Moslem race, and all missionary labors for them must be carried on with great privacy. The law allows them to attend the missionary schools at their own free will, as long as they do not become Christian converts; but if converted, "though the death penalty may not be openly visited upon such perverts, the government often sends the men on military duty to a distant outpost where they are subjected to peril. If they recant, all goes well; if not, persecution may be followed by disappearance." Since it is so difficult to work in Moslem lands, printed literature gains great importance, as it can work silently when the voice cannot reach the person whom one desires to win. Controversial literature is effective, as its arguments sink into the heart, and private interviews are very helpful.

5. In Syria

Syrian Protestant College in Beirut. — This is one of the triumphs of educational missions. Situated on a commanding elevation overlooking the sea, having 35 acres of ground in its campus, and 12 good buildings, 35 professors, and 600 stu-

dents in 1902, — 17 of the faculty being Americans, — it is doing a wonderful educational work. The foundation is independent, and the aim is educational, not evangelistic, but the course is such that no pupil can go out from the college in ignorance, says President Howard Bliss, of "the laws of God in the physical, mental, and moral world." "The students come from Egypt, Greece, Turkey in Europe, Asia Minor, Persia, Syria, and the Soudan, beside Germans, Frenchmen, Italians, and Americans from the foreign colony in Syria," making it a cosmopolitan centre, radiating influence all over those regions of the world.

The work in Beirut is intensely progressive; there is a school of commerce, a medical department, a school of Biblical archæology, and great attention is paid to the study of French, which is a common language in official and commercial life; but the teaching is in English, and the methods and equipment are American. It is really an outpost of American civilization. They have football, baseball, field sports, and other forms of athletics, even a college yell.

In Damascus the Irish Presbyterians have a school for boys and one for girls; the Presbyterians and Reformed Churches also have a number of schools, including the Presbyterian Seminary at Sidon for girls, and Gerard Institute, Sidon, for boys.

6. In Persia

A Mount Holyoke in Persia. — Flaming with the spirit of Mount Holyoke, where she had first been a pupil, and then a co-teacher with Mary Lyon,

Fidelia Fiske went out in 1843 to the Nestorian Mission. Mrs. Grant had for some time conducted a day-school in Urumiah; but Fidelia Fiske projected a boarding-school, now Fiske Seminary for Young Women, which she opened in 1844 with fifteen day scholars, but not one boarding pupil. Soon after, two little girls of seven were brought to her, and with these children she started to build up a Mount Holyoke in Asia. Her educational work has influenced all northwestern Persia; everywhere one meets her remarkable impress, for she worked not only for the intellectual development of her pupils, but for the transformation of their character, and such work abides.

Fiske Seminary has lately opened a new department for the poor mountain children who are " too ignorant to enter the seminary and too poor to attend the city day-school." As they sometimes come a month's journey on foot, carrying their clothing, they are furnished their bedding. They sleep in the dormitories on mattresses on the floor, and recently have been so crowded that the girls, finding that at night they would roll over in each other's beds, have sometimes tied each other in bed by a sheet passed under the mattress, and knotted on the chest; looking, thus trussed, like funny little bundles!

At Urumiah College, also under the Presbyterian Board, educational work was begun as early as 1836. Urumiah and Fiske are the oldest missionary schools in Persia.

7. In Spain

Work in Madrid. — In 1871, Mrs. Alice Gordon Gulick (Woman's Board of Missions, Congregational) began work for girls in Santander. Later, at San Sebastian, she secured government examinations for her pupils. Her plan to connect with the Government Institute and the University of Madrid led to the undenominational corporation in Massachusetts which now carries on the International Institute for Girls in Spain. Both schools are now at Madrid.

8. In Burma

Higher Education in Rangoon. — In Rangoon, the intellectual centre of Burma, St. John's College (S.P.G.) had admitted, a few years ago, over 10,000 pupils, of an extraordinary variety of races; and these pupils have become clerks and government officials in many departments. In their many different costumes the students look like a garden of many-colored flowers, and quarrels arising from nationality are unknown. The boys are from seven to over thirty, "princes and servants, gentlemen's sons, and the poorest of the poor, all equal in school and in playground." "The college is famous for athletics," the boys playing cricket and football with teams of English sailors or soldiers. Rangoon also contains the Baptist College, and both these institutions directly compete with the non-religious Rangoon Boys' High School. The Baptist College has six American professors and good native instructors; it is also drawn from

many races and has a constituency of 638 schools; and the college, as an institution, has departments for the kindergarten, vernacular school, primary school, middle, high, collegiate, and normal schools. The year 1906 reported it as having over 900 pupils. The Methodists have a Girls' High School at Rangoon.

9. In China

Ancient Education in China. — Twenty-four hundred years before Christ, "each family had a schoolroom, each township a high school and each county a college, while the emperor was the patron of letters and music." Through all the centuries since, learning has been held in great regard in China, study has been considered a vocation in itself, and government office has been the chief goal of intellectual aspiration, all study being directed toward achievements which should lead to this end.

Early Educational Work of Missions. — From a little Sunday-school in Monson, a hill town of Massachusetts, seven missionaries went forth. One of them was Samuel R. Brown, who entered Yale with six and a half cents in his pocket, and met his college expenses by working in the woodyard, waiting on tables, ringing college bells, and teaching vocal and instrumental music. Newly married, he went to Macao, China, in 1838, under the American Board (Morrison Education Society), and his young wife was obliged to enter the country as "freight." He was very eager to establish a

school in China, after studying the language, but had many difficulties in winning his first six pupils, only indeed obtained, in 1829, by giving them clothing, board, and tuition free. In 1842 the school was moved to Hongkong. Here he had 24 boys in the dormitories, who spent half the day studying Chinese under native teachers, and half in studying English with Mr. Brown, who prepared a grammar and an elementary book on political economy for his class. Returning to America in 1847, they took with them the first three Chinese boys ever brought here for education, — a great curiosity to the people of Monson! They were for a time under his mother's care. In 1859 Mr. Brown went to Japan under the Reformed [Dutch] Board. In 1872 the Chinese government sent 120 young men to America to be educated. They remained until 1881. An Anglo-Chinese College was established at Hongkong. Here Dr. Legge took charge of the Anglo-Chinese Theological Seminary.

Growth of Missionary Colleges and Schools. — Now "there has been established along the eastern seaboard of China a chain of Christian literary and scientific institutions, from the Christian College in Canton, to North China College of T'ung Chou, the buildings of which were razed to the ground in 1900 by ignorance and superstition gone mad. No one can estimate how largely China will be influenced by such institutions." Dr. Sheffield, Dr. Mateer and Dr. Martin are present-day leaders in the educational work of China. Dr. Martin "may be said to be the founder of modern state education in China."

Educational Work in China. — The usual educational work in China is carried on by day-schools. As an instance of the adaptability of the system of missionary education to existing national customs, one notes the prominence given to memorization in these schools. Comparatively few Biblical selections are memorized by our own children in our schools and in our homes, but in China " hundreds of pupils in day-schools memorize the gospels and many the entire New Testament!" Even for John Ruskin, whose mother took great care with his religious education, such memory work was quite a feat. The many boarding-schools reach a more picked class; and in these are often trained the future wives and mothers of Christian communities.

St. John's University, Shanghai. — Higher education in China is advancing. Graduates of St. John's (Episcopal) can enter without examination leading schools of law, medicine and divinity in America; those with the B.A. degree can immediately enter work at Yale leading to the M.A. and Ph.D. The pupils come from the best classes of Chinese society, and after graduation fill influential positions. The Episcopalians also conduct Boone College at Hankow.

Shantung Union College.—For educational work the Presbyterians and the Baptists have united in the college at Wei Hsien, West Shantung Mission. It had a very successful first year (1904–05), and at that time had the nucleus of a small library, the beginning of a museum, a small printing outfit, a meteorological outfit, an observatory, and a

telescope, a 10-inch reflector, equatorially mounted. This college opened with great dreams for future usefulness and power. "The extent to which the books available are consulted by students, and the eagerness with which a new volume is perused indicate an intellectual hunger which we should do more to satisfy." [1]

United Educational Work. — The Congregationalists, the Presbyterians, and the London Missionary Society are carrying on together several large institutions. The American Board has the college for men at Tung-chou, and the college for women at Peking; the Presbyterians maintain the theological seminary, and the L.M.S. the great medical college and hospital at Peking. "The Methodists unite only in the medical college. Each denomination has representatives on the faculty of all these institutions, and they are jointly managed. Each mission maintains its own primary or day schools as before. — The result is an educational work for the Chinese which must evoke the admiration of every one who sees it. The Empress Dowager contributed 10,000 taels toward the medical college."

Other Chinese Colleges. — Canton Christian College coöperates with the Presbyterian Board; there is a Presbyterian College at Hangchow, an American Board College at Foochow for men, and also one for girls; Nanking University (Methodist) is at Nanking, and Peking University, founded by the Methodists, is largely supported by them.

[1] "West Shantung Mission, China," printed at the American Presbyterian Press, Shanghai, 1906, p. 35.

There is an Anglo-Chinese College (Methodist) at Foochow, one of the Southern Methodists at Shanghai, and Tung Wu College at Soochow (these two latter are now united under the charter of Soochow University). The Irish and Scotch Presbyterians conduct a new college at Moukden. Ningpo College, a native institution, has been put under missionary supervision and administration.

Chinese Examination System Lately in Vogue. — Until the recent edicts, which changed the educational system of China, the examination system of China was very complex. It has been well described by Mr. Lewis.[1] To give an abstract: The boys first studied in village schools, under tutors. The next grade was the matriculation test at the county seat, under the district magistrate. There were also matriculation tests at the Fu cities, conducted by the prefect, and the one standing highest was called "Head of the Desks." Next ranked the examination for the Bachelor of Arts degree, and the highest student was called the "Desk Swan." Then came the Provincial examination, for B.A.'s, leading to the M.A. degree. The best scholar was known as "Chief of the Expectants." Once in three years, at Peking, the M.A.'s were examined for the Doctorate of Letters, and the head man was called the "Evident Chief," and at last students reached the imperial examination, conducted in the emperor's presence, at which the highest rank became District Magis-

[1] "The Educational Conquest of the Far East," pp. 102–103.

trates, and those of the second rank, Professors. Throughout this system recitations are unknown. The state is merely an examiner, and "rank and rewards are entirely determined by the periodical tests."

Ratio of Plucking. — At these fiercely competitive examinations, the number of degrees to be given was fixed by law; 28,923 bachelors' degrees were allowed biennially to 760,000 competitors, so that a man's chance of success was only a little over 1 in 25. Out of 190,300 competitors for the second degree in the triennial examinations, 1,586 degrees were to be bestowed, or a chance of success of 1 in 119. Altogether there were, in the empire, 1,839 degree-giving halls, and as there were 960,000 men competing, only 1 in 527 could escape failure.[1]

This scheme of education was certainly picturesque. The round of the literary chancellor was an affair of state. He was wont to go to his examination centres in Kiansi "with a flotilla of eighteen great house boats, guarded by gunboats." China owes its permanence, its immobility, and its hoary conservatism to the unifying and tenacious influence of this massive educational system, which, however inadequate for modern needs, is a Titanic intellectual construction, and appeals, as perhaps no other educational system has ever done, to the instinct of the scholar, the pride of the parent, the ambition of the born political leader, and the cupidity of the examining board. And in China,

[1] Lewis, "The Educational Conquest of the Far East," pp. 100–102.

under this regime, the literary class was the ruling class.

The White Deer College. — These examination requirements give an idea of the educational system with which, until recently, missionary education was obliged to compete. There is also a college in China so old, that the date of its founding is unknown, but it antedates any university in Europe. White Deer College has been one of the strongholds of Confucianism. Says Lewis: "There was a great contrast between the keen, alert, well-kept students and Chinese teachers at Kiu-kiang, in their orderly buildings, and what we had seen behind the ivy-grown walls of the celebrated White Deer College. The one represented a strong, a masterful civilization; the latter had upon it the mildew of decline."

The question inevitably arises in mind: What will be the result when a modern education is given to these young men, trained by centuries of tradition to the most exacting study, even though in fruitless directions, and to the most keenly eager competition, upon which depended their whole place in life? For in China it is possible to rise by merit, and the great ambition of obscure mothers has been to produce scholar-sons, who by preëminence of intellectual gifts should rise to political rule. When these competitors from Asia meet the adaptable and restless American type, there will be a new era in world-development, the nature of which we cannot now foresee.

The Slumber of Centuries Stirred. — And they shall soon thus meet, for over the great empire of

China, in which a whole race was supposed to lie buried in slumber, not to be disturbed for centuries, a wonderful change has lately passed, and probably more new life has quickened this nation in the past ten years than it has known in the five hundred years before. One missionary writes: "These days are full of promise for China. Change follows change with astonishing rapidity. Peking has been transformed within the last year. We now have a fine paved street almost to our door, and poles for electric light are being put up."

Educational Revolution in China. — In 1898 the Emperor Kuang Hsü issued an edict which abolished the old essay system of Chinese education. He followed this by an edict which commanded that plans be drawn up for "a government university of foreign literature and science to be located at Peking," and he provided for the reorganization of provincial schools. He wished to have in China a system of education which should combine "Chinese practical literature and Western studies." — The emperor was dethroned September 22, 1898, but his wonderful intellectual insight has borne remarkable fruit. Once the old wall of superstition and conservatism had been broken, even in one or two places, by his rulings, the tide of progress could not be held back, but swept onward with a terrific impetus.

Ex-Secretary Foster, in an able address before the Geographical Society, December 7, 1906, shows how the whole educational system is now being changed. China, he says, has always been an intellectual country, and her people have wor-

shipped intellectual gifts. But the hoary system of ancient education is being overthrown, and the most modern studies and methods are being officially introduced.

Offerings to the Dead devoted to Education. — Her social customs are also changing, offerings to the dead being prohibited in Tientsin; and the commissioner has advised the people to give the money, instead, to the educational fund, "with a view of equipping themselves and their families for the exercise of electoral power." In Shanghai, also, the magistrate agreed to issue a proclamation exhorting the people to give the money usually spent on the three festivals for the dead to the establishment and endowment of schools of modern learning. These offerings had cost the people of Shanghai at least a quarter of a million of dollars annually, and $100,000 more to the Taoist and Buddhist priests for prayers to the dead. If the advice of these counsellors were followed, education would prosper.

National Reforms and Customs. — A constitutional government was planned for; a crusade against opium has been begun by the government; reforms have been instituted in dress and against foot-binding; Sunday has been made a legal holiday — not as a step toward Christianity, but merely in conformity to Western practice. Even the Chinese in the interior are beginning to want foreign things, and Secretary Foster quotes a writer who says: "It is not unusual to see wealthy Chinese going about in their motor cars, driven by native chauffeurs. I saw the young daughter of

a high official riding a bicycle through a street in a foreign concession, attended by a servant on another wheel." Great improvement is also noticeable in Chinese cities, — especially in Peking and Tientsin. In Tientsin "the native municipality, one of the largest in the Empire, has been so changed that an old resident absent for a few years would hardly recognize it."

Mandarin Dialect to be Used. — Again, the regulations for the new system of schools require that the Mandarin dialect shall be used in all government schools. This will make possible, in time, a common language for the people, and will greatly reduce the present confusion of the many dialects. New leaders are coming to the front in China, who have been educated in other lands, and there is a large exodus of students to foreign lands for study and the learning of the Western methods.[1] Many newspapers have sprung up; there are ten daily newspapers in Peking alone, and one of them is a women's daily, edited by women, "dealing with foreign and domestic news, politics, history, geography, astronomy, as well as the training of children and the care of infants."

New Laws. — The code, 2,000 years old, he says, is being revised. This will be a great reform, for it will tend to the relief of the people from the cruel and barbarous punishments wont to be used,

[1] Three young Chinese women, from the best families, have recently been sent by high Chinese authorities to study at Wells College, Aurora, New York, as a result of the visit of the Chinese Imperial Commissioners to the United States a year ago.

In 1906, 13,000 Chinese were studying in Japan.

and towards the release of the country from "exterritoriality." The forms of capital punishment heretofore in practice have been changed to "simple decapitation and strangulation." "Examination by torture and indefinite detention in prison" have been abolished.

Reorganization of the Army. — The army is being reorganized. Before the action of the central government, two progressive viceroys, Yuan Shih-kai and Chang-chih-tung, set to work at organization, and in their two vice-royalties, at least 150,000 men are now equipped and drilled in a modern way. So far, there is no medical staff, and many improvements are necessary, but a start has been made. The board at Peking has ordered the provincial arsenals and gun factories turned over to it, and a recent edict decrees decapitation for dishonesty or bribes in connection with the purchase of army supplies or arms. The military officers have also been made equal in rank to the civil mandarins.

Railway Construction. — Railroads are now being built, — at first objected to because they disturbed the ancestral tombs. "In September, 1906, 9000 miles of railway were either in operation or under construction. Their engineering skill was long ago demonstrated in those two monuments of civilization, the Great Wall and the Grand Canal."—

The above abstract of Mr. Foster's address gives an idea of the social changes in China. The general progress of civilization would presumably somewhat change these Eastern countries in the course

of time; the amazing part is that this conservative nation is being remade under our very eyes, with a speed such that we can actually see the new institutions grow, almost over-night. Any morning, revolutionary edicts from China, overturning the ways of centuries, may appear. It is all wonderful, so stirring, so exciting, not only to the imagination, but to the heart!

New Questions being asked in the Provincial Examinations. — The annual report for 1903 of "The Society for the Diffusion of Christian and General Knowledge" contains specimens of the questions. It has been summarized as follows:[1] — "Instead of being examined in academic and puerile matters relating to the classics, candidates for the Chu Jenn degree, which may be compared to our M.A., are now being asked about foreign agriculture and commerce; about the regulations of the press, post-office, railways, banks, schools, and taxation of foreign countries; about free trade and protection. They are asked the bearing of the Congress of Vienna, the Treaty of Berlin, and the Monroe Doctrine on the Far East, and that of the Siberian Railway and Nicaraguan Canal on China; wherein lies the naval supremacy of Great Britain; what is Herbert Spencer's philosophy of sociology; how could the workhouse system be started throughout China; how to promote Chinese international commerce, new industries, and savings-banks *versus* the gambling houses of China; and they are asked to trace the educational systems of Sparta and Athens,

[1] Proceedings of the C.M.S., 1903–04, p. 366.

and the origin of Egyptian, Babylonian, and Chinese writings! The questions differ in each province, and the above questions are selected from papers set in eight of them, so the stimulating influence has spread very widely. In Ngan-Hwei the question is asked how foreign nations get faithful men. The C.M.S. writer continues: "The report above mentioned also states that the Literary Chancellor, at the end of his three years' service over the whole province of Shen-Si, urged the students (1) to give up opium, (2) to study the Christian sacred books as well as their own, and the publications of the S.D.C.K.,[1] so as to get some knowledge of universal civilization; and (3) to distinguish clearly between the Roman Catholic and the Protestant religions, as their bearing on civilization was very different."

Need of Christian Education Increased. — In speaking of the Southern Methodist University at Soochow, and of the changes now taking place in Chinese educational policy, Dr. Anderson says: "This change in system only emphasizes the need of our church schools. Of all the schools in China, these alone will stand for Christian education. In these alone the Bible will have a prominent place in the course of study. In these special effort will be made to mould the characters of the students after the pattern of our Lord Jesus Christ."

Other Results of Missions. — As a result of missions may be noted the remarkable educational work for women now going on in Peking — the

[1] Society for the Diffusion of Christian and General Knowledge.

growth of the union movement, and what may really be called a university extension movement for popular education and information. There was lately a revision of the course for boys and girls, making them almost alike, and whereas a year ago (1906) there had been no schools for girls in Peking outside of mission ones, now there are ten schools; royal and noble women are the leaders in this movement. They are not only patronesses, but some of them do actual teaching. Public discussions on current themes, lectures, and general gatherings have been held. "Students from the new government schools, officials from the palace, progressive men and women from the mercantile establishments, mingled with the ordinary congregation" in the beautiful large church, at gatherings for popular instruction held on Thursday evenings. Newspaper representatives attended and took part. "This system of lectures has been extended to the country stations where possible," and shorthand classes have been held "in both city churches, for men and women." Special courses for women were also given. The Tientsin schools are overflowing.

In Peking a kindergarten has been established, with the idea of training kindergartners, and of making the kindergarten an integral part of the Chinese school system. The viceroy favors the idea, and plans to open government kindergartens. Athletics are also coming into Chinese colleges.

Robert Morrison Memorial. — An effort is now being made to raise at least $100,000 for a building

in Canton, the largest non-Christian city of the world, to be called the Robert Morrison Memorial.

China's Milestone. — Should we be asked to choose something which might serve to mark the dividing-line between old China and the new, who would not point to the new Church and the memorial hospitals of Paoting-fu? Back of their foundation lie China's ancient years and pagan ways; their walls were laid in remembrance of martyred saints; their present duty lies in a time of hope and social change, and their future ministry reaches out in blessing toward that far-off and blessed era when warring faiths and races shall clash and storm no more.

10. In Japan

Anti-Christian Edict in Japan. — Francis Xavier, the Jesuit missionary, introduced Christianity into Japan in 1549; by 1600 there were about a million Christians in Japan. But political troubles and religious jealousies brought on a great persecution, and the Christian church was practically wiped out. The famous edict of 1638 prohibited Christianity as follows: "So long as the sun shall continue to warm the earth, let no Christian be so bold as to come to Japan; and let all know that the king of Spain himself, or the Christian's God, or the Great God of all, if he dare violate this command, shall pay for it with his head." And on the bulletin boards all over the empire there were notices posted that this edict be enforced. It remained binding until 1873. To-day, in addition to Roman

Catholic, Protestant, and Greek missionaries, even the Mormons have sent missionary emissaries to Japan.

Educational Missions. — The chief work of Protestant missions in Japan has been educational, literary, and political. The American Reformed [Dutch], the Episcopal, and the Presbyterian missionary societies entered Japan very soon after the Townsend-Harris treaty of 1858 had opened certain ports to foreigners. Among these early missionaries were Dr. Liggins, Dr. C. R. Williams, Dr. Samuel R. Brown, Dr. and Mrs. Hepburn, and Dr. Verbeck. Three missions were established before 1860. The American Free Baptist Mission Society followed in 1860, and for ten years these four societies held the ground. "Until the spring of 1872 only ten converts had been baptized," and it was not until March 10, 1872, that "The First Church of Christ in Japan" was organized, with nine members, all young men.

The story of the active work of these men in the early days of Japanese missions has already been well told; how they accomplished great linguistic work, and how Dr. Verbeck, in particular, became a great political force in Japan.[1]

The New Era in Japan. — From 1872 onward a new life awoke in Japan. It penetrated every phase of the national existence, and set the nation in a totally new aspect. This era was largely brought about by forces that had been working for some time. In 1860 some Japanese commissioners visited the United States to study American condi-

[1] "Dux Christus," "Verbeck of Japan," etc.

tions; in 1872 the World's Embassy was sent, with Dr. Neesima, who was then studying in America, as its secretary, and in the report of this embassy was an important section on education. Between 1866 and 1876 many Japanese students came to study in the schools and colleges of the United States. Of these more than 200 passed through the office of the Board of Foreign Missions of the Reformed [Dutch] Church, many of them going to Rutgers College. The Japanese government sent many young men abroad for study — chiefly to America.

Edict of 1872. — In 1872 the emperor proclaimed an edict in which he announced, "It is intended that henceforth education shall be so diffused that there may not be a village with an ignorant family, or a family with an ignorant member." How well this ideal was carried out may be judged from the fact that Japan has now one of the best systems of popular education among the nations, and the percentage of illiteracy is remarkably low. In 1900 there were, in the schools of Japan, including the government schools and all other public and private schools, 4,925,673 pupils; and of graduates of schools there were 788, 884.

Such an educational revolution in the Orient could not fail to lead to vast social changes in Japan. The social classes were completely reconstructed; industry took on new forms; every form of Western enterprise, such as railroad building, the introduction of the telegraph, telephone, factories, and general machinery and inventions followed. The Osaka Exhibition, held in 1903, was a revelation

of the growth of industry and manufacturing in Japan. Thirty years before, there had not been a factory in Japan; and now scores of forms of manufacturing were represented. Shipbuilding is also rising to be a great industry. Medical and surgical science were placed on a new basis; laws were revised; and from being an Eastern nation which a few years before had been of the backward type, Japan sprang into political and commercial power.

Ideas concerning Woman in Japan. — "The Great Learning for Women," quoted by Lewis, says: "The five worst maladies that affect the female mind are: indocility, discontent, slander, jealousy, and silliness. Without doubt, these five maladies affect seven or eight out of every ten women. . . . Such is the stupidity of her character that it is incumbent upon her in every particular to distrust herself, and to obey her husband." This attitude prevailed until the middle of the nineteenth century. In 1871, however, a government official advised that "a few young women of good families be sent to the United States to be educated," and from that time on there has been a gradual movement toward the education of women by the government. *The Chautauquan*, April, 1902, gives an account of the Governmental University for Women, then being projected for Tokio with courses in domestic science, Japanese literature, and English literature. "Ethics, sociology, psychology, education (including child-study), and calisthenics are required studies in all departments; and drawing, music,

and science of teaching, are electives in all cases." [1]

This change of thought is not a little due to the influence of missionary education. Mrs. Hepburn had begun to teach girls in Yokohama in 1867; in 1870 Mrs. Carrothers began work in Tokio; Ferris Seminary was established in Yokohama in 1875, and Kobe College (American Board), the leading Christian College for women in Japan, in 1878.

Missionary Colleges in Japan. — Kobe College roused so much interest that the empress was led to become a patron of the higher education of Japanese women. Kobe College is just planning (1907) for an enlargement which will provide for a gymnasium and a department of domestic science. In Kobe there is also the Anglo-Japanese College of the Southern Methodists. Doshisha University, at Kyoto, was originally under the American Board, but has had an independent foundation since 1896. It was founded by Dr. Neesima, and has graduated (Dennis's statistics) " over 300 from its collegiate course, and about 150 from its theological department. The library contains 17,000 volumes." The Reformed [Dutch] Church has Steele College at Nagasaki; the Methodists and Episcopalians have each a college at Tokio, and Meiji Gakuin, carried on by the Presbyterians and the Reformed Church, is also at Tokio. Other colleges are at Nagoya and Sendai.

The Y.M.C.A. in Japan. — The Y.M.C.A. has been very helpful. Among other modern move-

[1] Ernest W. Clement, " A Handbook of Modern Japan," p. 365.

ments, it has "established boarding-houses for young men in public schools," and it has secured Christian young men from America as teachers in public high schools and colleges. It is hoped that the work of the Young Women's Christian Association will prove of great help to the factory girls in Japan, of whom there are said to be 17,530 employed in Tokio, in factories and workshops. And in general philanthropy in Japan, many interesting and profoundly helpful works of social reform are now going on.

Changed Literary Conditions. — "Fifty years ago," says Clement, "a foreign book had to be smuggled into Japan and studied secretly; and many an earnest scholar paid with his life the penalty for desiring a book. Fifty years ago, Dutch books were about the only ones, except Chinese, that got into the empire even by smuggling." Not long ago, a number of prominent Japanese men were asked to name their favorite American and English books. They mentioned first Darwin's "Origin of Species"; then Goethe's "Faust," the "Encyclopædia Britannica," and Hugo's "Les Miserables." French, German, and Russian writers were read, and Byron and Tennyson were the most popular among English poets. Says Clement again (in an abstract based upon an article in the *Japan Times*), "Works relating to architecture and building, chemistry, electricity and magnetism, engineering and mechanics, manufactures and industrial arts, metallurgy and mining, together with dictionaries and encyclopædias, enjoy the largest demand." "Between 200,000

and 300,000 copies of 'Nuttall's Standard Dictionary' have been sold, and 'Webster's Unabridged' sells at the rate of from 50 to 60 copies per month." Truly a change!

A few years ago, the Bible was considered unsalable, and booksellers did not like to keep it, because it damaged them in the eyes of the public. To-day the Bible is widely distributed in Japan, and it is a profitable book for the booksellers. Theological papers and commentaries are numerous, and tracts are circulated in immense numbers. Books, magazines, and newspapers of Christian tone are also issued.

Lack of Deep Religious Foundation. — But much of this reading, drawn from foreign sources, though intellectually progressive, is not without its less desirable side. The Japanese mind seems by nature to be quick, adaptable, cosmopolitan, but remarkably unspiritual. There is little deep religious experience, little sense of majesty, of pervasive moral law, of the infinite holiness of God, of the great spiritual possibilities of life. And the traditions and customs of Japan, although in many ways so refined, so chivalrous, so full of knightly courage, are steeped in immorality all the more terrible because it is presented in so artistic a guise. The result has been to throw a glamour of brilliancy over the recent national development, and to partially obscure the fact that its foundations are very unsound. Japan to-day is laying hold of the benefits of nominal Christianization. In the Japanese churches there are many devoted Christians, and Christian men and women exercise a remarkable in-

fluence in Japan, in proportion to their numbers. Missions have reached the higher classes; men have been converted who, by their position and vocation, help control legislative, military, and educational policy; but a far more searching work of regeneration must go on in national law, standards, customs, and individual conversion, before Japan will be wholly a Christian nation.

11. Summary

What are the Great Works of Educational Missions? — Educational missions have established standards of education which are cosmopolitan, and not provincial, though thoroughly adapted to the country in which the work is carried on. They have made the teaching of Christianity and a knowledge of the Bible the fundamental thing in education. They have trained students, not only in intellectual ideals, but to consistent Christian conduct; they have raised the national standards both of thought and life; they have provided a corps of trained men and women to undertake the new tasks of civilization developing in missionary lands; they have added intellectual dignity to Christianity, and have made it honorable in the eyes of the heathen; they have by their work and influence greatly advanced the Christian church; they have introduced primary-school and industrial education in illiterate populations, and have reconstructed the process of education in lands of ancient culture, providing advanced forms of training for the wealthier classes.

They have introduced Western methods and Western learning, have given high technical and industrial training, have advanced scientific agriculture and other pursuits, have quickened the intellectual life of the nation, and have given trained minds and helpers, official and accessory, to works of government, science, industry, and trade. They have opened the path of education to women, and also to the lower ranks, have introduced printing, and have supplied text-books, reference-books, and general literature.

Triumph of Educational Missions. — But the great triumph of missionary education is that it is gradually, but clearly, manifesting to the world the utter difference there is between Christian education and non-Christian education, of however high an intellectual type non-Christian education may be. Christian education produces a type of manhood and womanhood which can never be produced by intellectual culture alone. In India, in Japan, and in the United States are now arrayed, on the most gigantic scale in all history, great non-religious systems of education; and unprejudiced observers feel that something is appallingly lacking in the whole scheme. The inevitable result is cheap smartness, irreverence, irreligion, and a weakening of the ties of moral responsibility.

One of the great social movements of the present century will be the adjustment of Christian education to its right place in these countries and in chaotic Russia. To the exact degree in which Christ is exalted as the fundamental inspiration of mankind, to that degree will be the success of the education of both the individual and the race.

ILLUSTRATIVE SELECTIONS

One Woman's Work

"Mrs. Ingalls was the theological seminary, president and professors — the faculty all in one — for the entire Thongze District. When we remember that this devoted woman voluntarily made a lonely jungle village her home, — a home which was five long days' travel from all the comforts of life, five days distant from doctor or friend, — we catch a faint vision of her courage and of the love of soul winning which moved her. During these lonely years, converts were gathered, churches formed, schools established, a mission station founded which compared favorably with the best of our old stations, and was infinitely in advance of many others. One woman's work! A woman called of God to do mighty things for Him. We find to-day in Thongze a strong church of men and women, who are true lights amid the darkness of that centre of Buddhism. We see men trained to be pastors, preachers, evangelists, teachers; women trained to be home makers, good mothers, also to be Bible women and school-teachers; and all the church members trained to give freely and heartily to the Lord's work. We find a sentiment of pureness and morality permeating the whole township. In Mrs. Ingalls' teaching, godliness and cleanliness went hand in hand. No Christians in all Burma looked as neat as Mrs. Ingalls' people. It was an inspiring sight to attend a Sunday service in Thongze. The two classes in Burma apt to be neglected by the missionaries are priests and children. The priests are so proud and offensive that they are left alone. Children sometimes are considered too young or unimportant. Mrs. Ingalls gave much time to both classes, and more priests have been won from Buddhism by Mrs. Ingalls than by all the other missionaries combined."

— Grace Mitchell Everts, "In Fragrant Memory of Marilla Baker Ingalls."

Description of a Zenana

"And what is a zenana? That part of a native gentleman's house where the women live separate and secluded. The following description of such a place is published by the Church of England Zenana Society: 'These apartments are generally situated in the most secluded and inaccessible part of the building, approached by narrow stairs, dark and dull, with scarcely any windows and these grated and so small and high up in the wall that it is impossible for those inside to look out or for any outsider to look in. The room within is as bare and comfortless as possible, entirely without furniture, except, perhaps, a mat and a charpai, or native bedstead, in one corner. In this dreary prison the poor Hindu girl of the upper classes is shut up as soon as she is eight years old; for by Hindu law she ought, if possible, to be married at that age, and certainly before she is ten.' So rigidly is this seclusion of women of the upper classes maintained, that when a Hindu lady travels or goes to visit her relatives, as she is sometimes allowed to do, she is carried from one house to another in a palanquin, which is closely shut up and entirely covered with a cloth covering, so that it is impossible for her to obtain a glimpse of the outer world.

"A contrast is furnished by the same pen in a description of a Calcutta zenana, whose occupant was the wife of a wealthy gentleman, holding an appointment under government, and who had been taught in an English mission school: 'The lady's boudoir, or study, was a small but pleasant room, well lighted, and containing a sofa, bed, and book-shelves filled with English books, against the wall. There was also a piece of wool embroidery, which had been worked by the lady herself, framed and glazed, hanging on the wall, which she pointed out to us with much satisfaction. The lady, who had a gentle, intelligent countenance, received us with evident pleasure, and none of the *mauvaise honte* which is characteristic of the Bengali uneducated women. As she was

learning English, she read a little very fairly. She also showed us her copy-book, in which her husband was in the habit of setting her a copy before leaving for his office in the morning.'"

— "Encyclopædia of Missions," Vol. II, p. 487.

Examinations in Kan Chou

"The opening of an examination presents a brilliant scene. The approaches to the great enclosure, the main red hall, and the decorated platform are lighted with red and yellow lanterns luring from post to post. The doors are swung open at midnight, and 2000 candidates from two Hsiens march in, dressed in the long blue robes of the scholar, and take seats at the benches. The Literary Chancellor of the province, in silken magnificence, attended by secretaries, takes his seat on the platform under a canopy. The policemen take their posts, the doors are closed, and the 'text' from the classics is announced. The students sit on long narrow settees, and must keep their hands on the writing boards, for a man may be expelled from the examination hall if he is caught fingering his clothing. The dullard and the cheap youth are not wanting. They often try to conceal 'cribs' in the braid of their queus, in the seams of their garments, and in their shoes. As the 'text' selected by the Chancellor is not known until it is announced, and as the student must forthwith begin to write his essay under the eye of the Examiner and his lieutenants, cheating is somewhat difficult. The rules require the clothes of the students to be examined before they enter the hall, that concealed manuscripts may be detected. There is, however, a large amount of cheating practised through the connivance of assistants, and bribery of the Chancellor is not infrequent.

"The 2000 men who take their seats on this first midnight are sounded out by the big drum at six in the afternoon. Thus they are given eighteen hours to complete their essays. They are allowed to bring into the hall only light confectionery, though tea is passed often, but they are expected to work and not to eat. They are allowed

the following six hours from sunset till midnight for rest, and the same men assemble for the second trial. On the third night, the 2000 of those who are thought fit make their third effort. With the third period his examination is ended, and the student does as he chooses, while a second set of 2000 men enters, on the three days' ordeal. This goes on until all the men have shown their literary capacity. There is much anxiety, and every one is on the *qui vive* until the fateful list of 200 is posted on the great 'spirit-resisting barrier' at the entrance. There is grief in 9800 homes, but in the towns where the successful 200 live, there is feasting and much family pride; the B.A. at home is a hero."

— Robert E. Lewis, M.A., "The Educational Conquest of the Far East," pp. 111–113.

A King visits His Sons

"At Wartburg Station we are about completing a neat frame and corrugated iron building capable of accommodating twenty-five or more students. Material is being prepared for a similar building at the furthest interior station. At both these points we have enjoyed the favor and coöperation of the kings — the two greatest kings in all that region. King Doblee Zoulu, near whose capital is our Wartburg Station, spent two nights at Muhlenberg Mission recently. He was *en route* to Monrovia to pay his respects to the president of the Liberian Republic. This is the first time he has visited Monrovia in forty years. He has two sons at Muhlenberg. When he visited us he dashed (gave a present) me a goat, and I dashed him an umbrella."

—"Report of the Board of Foreign Missions," General Synod of the Lutheran Church, 1905, p. 19.

Readings from Dennis: "Christian Missions and Social Progress," Vol. III, pp. 5–95 (The Introduction of Educational Facilities); pp. 214–219 (The Quickening of General Intelligence). *See also* Dennis: "Centennial Survey of Foreign Missions," pp. 67–121.

QUESTIONS AND TOPICS

(By Mrs. Montgomery)

1. How many forms of educational work in the foreign mission field do you know? Name them.

2. If you had one hundred thousand dollars to give to educational missions, in what work or institution would you invest it? Why?

3. Name five of the most noted missionary schools in the world. Briefly describe each.

4. Resolved: that the general education of the girls of India is more important than the establishment of schools of higher learning for men.

5. In what countries are kindergartens most needed? Why?

6. Describe the educational system founded by the missionaries in Hawaii, and trace its influence upon educational development in this country.

7. Write a sketch contrasting Moslem ideals and methods of education with Christian. The university of El Azhar might be contrasted with Harvard in organization, professors, curriculum, text-books, and pupils.

8. Write a series of short monographs on Robert College, the Normal College at Assiut; Lovedale in Africa; Malua in the Samoan Islands; Presbyterian College at Teng-chou Fu, China; Girls' School, Oodooville, Ceylon (American Board).

9. Describe the Chinese system of education: village schools and travelling scholars, higher education.

10. What change in the ideas respecting the education of girls do Christian schools make in India, Turkey, China, Japan? Illustrate by quotations from classics of these countries.

11. Show the influence of Verbeck and Neesima in the development of modern education in Japan.

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CHAPTER III

MEDICAL MISSIONS

1. General Conditions

Heathen Lack of Sympathy. — "In heathen Uganda," says a writer in "The Mission Field," "if a party of workmen are out in the forests wood-cutting, and one breaks his leg, the natural and normal thing is to leave him. He is useless to society; therefore society has no obligations toward him. . . . I remember once going for a week-end to an out-station in Uganda. On returning two days later by the same road, on passing through a swamp, I found an old woman dying in a wild beast's lair, three or four yards from the road. She had been abandoned by her relatives, heathens from Toro, a week before. . . . On the other hand, I have known a Christian voluntarily nurse a smallpox patient, who was neither relation nor friend. I have seen, too, men terrified of epilepsy — for they consider it very infectious — bear off an epileptic to the hospital because they were Christian teachers. The heathen crowd around could only gape their astonishment." [1] In Nigeria, in lingering illness, people are left to die, or are even killed, intended to be eaten later.

[1] Vol. XLIX, p. 150 (S.P.G.).

Waste of Life by Heathendom. — Heathendom wastes life in many other distressing ways, — by ignorance of anatomy and of the laws of health; by the lack of pure and nourishing food; by the lack of a good water supply; by crowded housing, lack of personal cleanliness, ignorant and superstitious ways of dealing with illness, or total abandonment of the sick, maimed, and old; by the evils of the former practice of *sati*, of child marriage, and the hardships of the child widow; by the deformity and pain of foot-binding, by causeless wars, cruelty to captives, and cruel penal regulations; by unchecked epidemic diseases, unrelieved famine, lack of human tenderness, lack of proper medical and surgical care, dearth of hospitals and of hospital appliances; by cannibalism, slavery, and specific vices.

Native Practice and Prescriptions. — Says Dr. Louise Purington: "The itinerant medical Chinaman enters the profession usually by procuring a pair of spectacles with large rims. His medicine chest is stored with herbs, spiders, worms, snakes, charms, etc. Large doses are prescribed with very many ingredients — a hundred or two perhaps. A pint is sometimes the very unhomeopathic dose.

"The following is a sample prescription: —

Powdered snake	2 parts
Wasps and their nests	1 part
Centipedes	6 parts
Scorpions	4 parts
Toads	20 parts

Grind thoroughly, mix with honey, and make into pills. Dose, Two to be taken four times a day.

"The bones of the tiger are considered a good tonic; the tiger is strong, therefore, to take him must be strengthening.

"In Africa, women have preëmpted the medical profession like everything else. It saves the men trouble. The African medical woman uses magic; her implements, a basket and a wand. The wand is a double tube filled with stones, and this she shakes over the patient to draw out the disease, taking care that there are no close observers.

"Anatomical science includes such ideas as these: the liver controls the eye and is the organ of tears. It is responsible for the temper, and enables us to plan and scheme. In the gall-bladder will power and decision reside. If men talk much, or quarrel, they get to coughing, and that affects the lungs unfavorably.

"Surgery is most primitive. The jack-knife is a prominent surgical instrument, and cutting is a favorite prescription. Dr. Allen, of Corea, when called to treat the nephew of the king, found thirteen native doctors stuffing his flowing wounds with wax. They looked on in amazement while he tied up the arteries and sewed up the gaping wounds."

Says another writer: "Wooden pegs are driven into deep ulcers to make them discharge more; bleeding and burning are ordinary remedies for the most trivial ailments." A "valuable drink and external application is made by steeping a fresh goatskin in water without any preservatives for fourteen days."

Ignorance of Anatomy. — Of the extraordinary ignorance of anatomy, many instances may be

noted. The bones have not been counted, and the structure of the body apparently has not been examined, for India supposes that there are nine hundred bones, and China teaches that there are five tubes leading from mouth to stomach. A common cure for ulcers is to tie a string about some part of the body, the part differing in different countries. Nervous diseases and delirium are supposed to be the work of evil spirits. As for conditions in obstetrical cases, they are unspeakable.

Witch-doctors. — People of the heathen races also suffer greatly from quackery, superstition, and the fear of witchcraft, all in the name of religion. Objects of nature which inspire fear or terror are used to overawe; supernatural powers are ascribed to the medicine-man; sorcerers work on their emotions and their ignorance; and many kinds of enchantment and spellbinding are employed to intimidate or to bend others to the power and skill of the supposed divinely endowed leader. This sorcery is not only used in medical practice, but for any purpose of intimidation or control. For instance, the savages tried to kill Paton by "Nahak," a form of sorcery, by rolling up leaves of a sacred tree into the shape of wax candles, kindling a fire at the root of the tree, and wheeling their leaf-candles around their heads, blowing on them, and pretending that Paton's death would ensue from these incantations.

Ravages of Epidemics. — Without adequate medical help, frightful ravages of disease occur. When Gulick was upon Ponape, of the Caroline group, smallpox broke out among its 10,000 inhabitants.

He himself took the disease, and though, after recovery, he did all he could to help others, about 5000 — or one-half — of the islanders died. Primitive peoples seem to have a special susceptibility to the diseases — even the less severe ones — of more civilized countries. In the New Hebrides, desperately wicked traders deliberately landed four young men at different ports on Tanna, all ill with the measles, and thus introduced the disease to the island. The measles proved a deadly plague, and thirteen of Paton's missionary party died. The natives to whom he succeeded in giving medicine very generally recovered, but others would not take it; some plunged into the sea for relief, others dug holes in the ground, and rolled in the damp earth to cool the fever, and at least a third of the islanders of Tanna perished.

2. Earlier Medical Missions

Origin. — It is not easy to trace the real origin of medical missions. From the time that Christ's hand of healing was laid upon the blind, the lame, the palsied, and the man possessed of a devil, there were works of mercy carried on by the church. "Every monastery had its *infirmaria*. . . . About the earliest distinct record of the building of a hospital in England is in the life of Lanfranc, Archbishop of Canterbury, who, in 1080, founded two: one for leprosy and one for ordinary diseases." Some of the Roman Catholic missionaries of the sixteenth and seventeenth centuries employed certain forms of medical treatment in their work.

Among other remedies, they used cinchona and ipecacuanhua, which the Brazilians call "that roadside sick-making plant."

The Codrington Will. — In "Two Hundred Years of the S.P.G.," there is a fascinating and bewigged portrait of General Christopher Codrington, who, while governor of the Leeward Islands, early in the eighteenth century, was assigned the island of Barbuda by the crown. He also owned two plantations in Barbadoes. While apparently buried from the world in the far West Indies, he inaugurated, in his will, one of the most helpful forms of modern progress. This will, dated February 22, 1703, reads: —

"I give and bequeath my two plantations in the Island of Barbadoes to the Society for the Propagation of the Christian Religion in Foreign Parts, erected and established by my late good Master King William the third, and my desire is to have the plantations continued intire, and 300 negroes at least always kept thereon, and a convenient number of Professors and scholars maintained there, all of them to be under vows of poverty and chastity and obedience who shall be obliged to study and practice Phisick and Chirugery as well as Divinity, that by the apparent usefulness of the former to all mankind they may both endear themselves to the people and have the better opportunities of doing good to men's souls whilst they are taking care of their bodys, but the particulars of the constitutions I leave to the Society composed of wise and good men."

We will better appreciate how advanced his thought was, when we remember that the great movement for hospital building did not take place until the eighteenth century. This really indi-

cates the first step toward medical missions, though an even earlier romantic story is closely concerned with the history of healing.

The Cure of a Princess of India. — In 1636, a princess of the court of the Grand Mogul was healed by Dr. Boughten, who asked, as his reward, "the privilege of trade between India and England."[1]

Other Medical Service. — In 1730, medical work was carried on in Tranquebar and Madras by Danish missionaries. In 1747 "the Moravians sent two doctors to the fire-worshippers in Persia," and in 1793, Dr. John Thomas, a surgeon, went to India with Carey, as a medical missionary, and they "after six years won their first convert through the cure of Krishna Pal." The L.M.S. sent Dr. Van der Kemp to Africa in 1798, and Dr. Morrison went to China in 1807.

The Scudder Line. — Dr. John Scudder, while professionally attending a lady in New York, happened to pick up "The Conversion of the World; or the Claims of Six Hundred Millions." That wonderful paper laid its impress upon him, and he decided to go as a foreign missionary.

Sailing from Boston to Calcutta, under the American Board, intending to work in Ceylon, but afterward being transferred to Madras, he and his wife arrived in October, 1819. A few days later their daughter died, thus linking them to their work by a little grave. Shortly afterward they lost a new-born child. But out of sorrow, joy arose. Twelve other children came to them, ten lived to maturity, and they founded a great missionary line, which in

[1] "Lux Christi," pp. 59–60.

connection with the missions of the Reformed [Dutch] Church has had very largely the making of certain sections of India. The story of John Scudder's life, either at work in India, or busy on his trips elsewhere, is one of unresting labor as physician and evangelist, and his influence has been of the most spiritual type. "The first regular medical mission of India was established by Dr. H. M. Scudder," his son, at North Arcot, in 1850.[1]

Dearth of Medical Service. — Only a little over seventy years ago, however, the whole heathen and Mohammedan world was practically without a Protestant missionary hospital. How hard it is to realize what this means! What must have been the condition of those untended races? Medical missions, as a practical enterprise, began with the arrival of Dr. Parker in Canton. He sailed in 1834, under the American Board, and the following year opened the Canton hospital. To-day, "to every 2,500,000 in heathen lands," says Dr. Witter, "there is one medical missionary; to the same number in the United States, 4000 physicians."[2] We have greatly increased our helpfulness to heathen countries, but the proportion of help yet remains about one to four thousand as compared with our own medical service. A pressing need still prevails. And except the government work done in India and in some of the colonies, and the work of the Dufferin Association in India, there is

[1] "Lux Christi," p. 168.

[2] "History of Modern Medical Missions," by W. E. Witter. (Leaflet.)

very little medical work, except that of medical missions, carried on in heathen lands.

Dr. Peter Parker. — Uniting with the church at sixteen, Peter Parker's lifelong dream from that time was to help humanity. Even while in college at Amherst and Yale, he visited poor families, the sick, and convicts in prison; and in spite of the fact that the cholera was raging in New Haven and New York, he continued such visits. On his outward voyage he was exceedingly active, both as minister and as physician, and filled in his leisure time on shipboard with the study of Chinese.

Opening of the Canton Hospital. — He first landed at Canton, but afterward went to Singapore, and spent his mornings with patients, after which he held a daily religious service. Returning to Canton, he opened, November 4, 1835, the Ophthalmic Hospital, at first intended only for eye diseases, but which was later made to include other diseases. That work has not only made his name famous, but the Canton hospital to-day is one of the great missionary hospitals of the world. This hospital proved a marvellous success, and almost immediately opened the door to Christian missions. It was thronged by eager people, some of whom would get up at midnight, and wait before the hospital entrance. Even the streets were crowded with Dr. Parker's patients, drawn from all classes, from the imperial government to the poorest beggars. People would even spread out their mats the previous evening and sleep by the hospital threshold that they might be the first to be admitted in the morning. "Here the deaf were made

to hear, the blind to see, and the lame to walk. Such cures had been before unknown. Surgery, in particular, roused astonishment and admiration as delicate operations were successfully performed. By his efforts China was really opened to the Gospel, " at the point of the lancet."

China Medical Missionary Society. — Dr. Parker also helped organize, with Dr. Bridgman and Dr. Colledge, the China Medical Missionary Society, in 1838, Dr. Colledge being a physician of the East India Company, and for forty years president of this Medical Society. It reported 12,000 patients treated the first year, 797 surgical operations performed, and 1,000 people sometimes standing in line waiting their turn. This was the first organized society to combine medical practice with the preaching of the Gospel. One of the objects of this society was to get physicians to come and practise in China gratuitously. The whole hospital system of China to-day, with its corps of physicians and assistants, is largely the result of Dr. Parker's work. He was also anxious to educate young Chinese as physicians.

During the Opium War of 1839–40, when China and England were at bitter variance, the hospital had to be closed for a time. Dr. Parker temporarily returned to America, addressed vast audiences on the subject of his work, was active in establishing friendly relations between the United States and China, went to France, England, and Scotland, urging the need of medical missions for China, met Louis Philippe, king of France, during this journey, raised about seven thousand dollars for the Medical

Missionary Society, and elaborated plans for sending out physicians and surgeons to China and for the medical education of Chinese youth.

Edinburgh Medical Missionary Society. — When Dr. Parker was returning to America, in 1840, he was the guest of Dr. Abercrombie, in Edinburgh, who invited some friends to hear of Dr. Parker's work. The result was the organization of the Edinburgh Medical Missionary Society, of which Dr. Abercrombie was the first president, and Thomas Chalmers a vice-president. The society afterward opened a training school which had its origin in a little missionary dispensary opened in Edinburgh in 1853 by Dr. Handyside. In 1858, needing larger quarters, Dr. Handyside noticed a vacant whiskey shop in Cowgate, rented it, and quickly transformed it into a dispensary. In 1861 this Cowgate Mission Dispensary became the Edinburgh Medical Missionary Society's Training Institution, and "on the site of the 'Old Whiskey Shop' now stands the Livingstone Memorial Missionary Institution."

First Foreign Lady in Canton. — In 1841 Dr. Parker married Miss Harriet Webster, a relative of Daniel Webster and of Rufus Choate, and returned to China with his bride in 1842. Mrs. Parker was the first foreign lady to live in Canton, and roused intense interest among the native population, who got up on boats and housetops and thronged the streets to try to see her. He resumed his work in the hospital, and later undertook diplomatic duties of a still more exacting type.

Dr. Kerr's Work. — This Canton Hospital is

still supported by the Medical Missionary Society in China, but the missionaries of the Presbyterian Church are its physicians and surgeons. Dr. Kerr served in this hospital for forty-five years. "His record of operations in lithotomy (*i.e.* cutting for stone in the bladder) is said to exceed that of any other living surgeon," and he was active in medical writings and in preventive work. The Chinese still prostrate themselves before his picture, and have asked "for the opportunity to worship at his grave." He left "150 well-trained medical men behind him."

Also at Canton is located the Refuge for the Insane, the only one in all China. Here about 100 patients have been accommodated each year, many from well-to-do families in Canton. Dr. Kerr, when over seventy years of age, founded this refuge, and since his death it has been called by his name.

Dr. Mackenzie and Lady Li. — Dr. Mackenzie reached Shanghai in 1875, proceeded to his post at Hankow, and immediately began the study of Chinese, meanwhile carrying on evangelistic work among the English-speaking sailors who, on tea-steamers and others, came into port. He was afterwards transferred to Tientsin. Here he and Mr. Lees, his colleague, drew up a memorial to the viceroy, Li Hung Chang, asking indorsement for a hospital. After some months of prayer, one evening the viceroy's wife being very ill, the viceroy was advised to send for foreign physicians. Dr. Mackenzie and Dr. Irwin were called in, and were later assisted by Dr. Leonora Howard of Peking.

Lady Li was cured; the viceroy began to study Occidental methods of surgery, and to appreciate Western medicine, and finally not only indorsed the plan for a hospital, but he and other Chinese gave money freely for it. "This in turn was the entering wedge that opened to the army and navy the blessings of modern medicine," for Li Hung Chang and his wife not only erected hospitals for men and women, but a special training school has also been established, at government expense, "for training physicians and surgeons for the army and navy."

Hospital at Tientsin. — The longed-for hospital was built in a very picturesque style of Chinese architecture, and contained a dispensary, drug store, waiting room, and reception room, of Chinese type. The rooms were lofty, with no ceilings, leaving the huge painted beams exposed, the pride of the builders. In parallel wings at the back were the surgery and the wards. There were also four small isolated wards, for dangerous cases, or for greater privacy for patients. *Kangs* were used instead of beds. *Kangs* "are built of bricks, with flues running underneath, so that in winter they can be heated; the bedding is spread out over the bricks." Dr. Mackenzie died on Easter morning, 1888; his death touched all Tientsin. Many influential people of the city followed in the funeral train, and "Rock of Ages" was sung in Chinese beside his grave.

Dr. Hepburn. — Dr. Hepburn went to Japan and lived for years in a heathen temple, curtained off into apartments. He conducted dispensary

work, taught and trained scores of young Japanese, translated, and wrought in many forms of missionary service. Among other things, he and Mrs. Hepburn introduced into Japan the art of soap making.

Dr. Allen in Korea. — While Dr. Allen was a missionary in Korea, there was an uprising of the people, in which Prince Min, the nephew of the king, was badly wounded. Dr. Allen found the native physicians stuffing his wounds with wax. His skill in treating this case gained him the appointment of physician to the king; he befriended the king in times of danger, and was later made by President McKinley American Minister to Korea.

3. Famous Women Physicians

Dr. Clara Swain. — In 1870 Dr. Clara Swain was sent out by the Women's Society of the Methodist Church, the first woman physician in Asia. Her picturesque story has been already told but one or two details may be added. She began to treat patients the very day after reaching Bareilly, and soon felt the need of a hospital site. On the occasion of a visit to the nawab of Rampur, which resulted in his making a gift to her of a hospital site valued at $15,000, the nawab, hearing of her approach, sent out twenty-four horses for her party, so that they had six relays of four horses each, and they drove in a carriage with coachmen, two grooms, and an outrider. They also had a cavalry escort of three men into Bareilly. The nawab arranged a house and servants for Dr.

Swain's party, and did not see them the first evening, as he was "specially engaged with his prayers." Next morning, as they drove through the gardens, "five royal elephants made their salaams" to her. The leisurely ruler, who finally received them, smoked his hookah while they talked, but before they left his presence, gave them the desired site. The hospital was completed in 1874.

Dr. Swain becomes a Palace Physician. — In 1885 the rajah of Rajputana called her to treat his wife, and invited her to remain as palace physician. The princess became interested, and built a dispensary for women and children in the city, on condition that Dr. Swain would remain; she therefore agreed to do so. While here she was treated with gorgeous Oriental hospitality. The rajah's elephants and camels were placed at her disposal to convey her guests and their baggage from the station to the palace when she had visitors. She was allowed to distribute freely portions of the Bible and other religious books, to teach Christian hymns, and to conduct the dispensary and a school for girls. Dr. Swain also helped in the movement to raise the marriage age for girls to twelve years.

Native Gifts for Medical Aid to Women. — Wonderful changes also occurred in India in regard to medical aid for women. Dr. Swain herself says: "A few years ago a Parsee in Bombay gave $50,000 to build a hospital for women and children. An Indian woman placed at the disposal of the government $60,000 for carrying on in one province

woman's medical work, and another woman donated $6000 for a hospital for women." After twenty-seven years in India, Dr. Swain returned to America.

Other "First Women Physicians." [1] — The Woman's Society of the Methodist Church also sent out Dr. Lucinda Combs,[2] the first woman physician to China, in 1873; Dr. Meta Howard, the first to Korea, in 1887; and Dr. Anna J. Norton, the first to the Philippines in 1900. Dr. Esther Kim Pak was the first native Korean woman physician. She graduated at the Woman's Medical College in Baltimore in 1900. The C.E.Z.M.S. sent out Dr. Fanny Butler, in 1880, to India; she was the "first with a regular diploma to go from England." Dr. Ellen E. Mitchell was the first medical missionary sent out by the Woman's Society of the Baptist Church. She worked in Burma.

Dr. Leonora Howard. — It was a graduate of Ann Arbor, Dr. Howard, who, under the Woman's Branch of the Methodist Church, was in the midst of her medical labors in Peking, when called to Tientsin, to assist Dr. Mackenzie, when Lady Li was ill and could not, according to Chinese etiquette, be suitably treated by a man. Dr. Howard was taken to Tientsin in a steam-launch specially despatched for her, and after the cure was begged to stay in Tientsin. She did so, and was given apartments, for a dispensary, in one of the finest temples in the city. This wonderful opening led Dr.

[1] For many details, see "First Women Physicians to the Orient," by Frances J. Baker.

[2] Mrs. Strittmater.

Howard's practice into families of the highest officials, and she was able to combine religious and medical work in an unusually helpful way. In 1884 she became Mrs. King.

Dr. Mary Eddy. — This physician carries a firman from the Sultan of Turkey. That document enables her to call upon officials or military authorities for help or supplies; it entitles her to military escort when she wishes it, and is of service in many ways. She has spent her life among the Syrians, being the daughter of the late Dr. Eddy of Beirut, is widely known, and among the village people she is looked upon with reverence, — almost as a miracle worker.

In 1902 Dr. Eddy opened a hospital at Junieh among the Maronites, a very old and fanatical sect, a relic of the ancient Syrian church. They are so called from John Maron, a religious leader, who died in 707 A.D. They are an independent sect. There are about 250,000 of them. Their religion is a mixture of Jewish and Catholic forms, and for seventy years they have refused to admit Protestant missions. The only Protestant martyr in Syria, indeed, was a young Maronite who, on account of his conversion, was sealed up in a monastery and starved to death, as a warning to others.

At Dr. Eddy's dispensary a small fee is charged, and patients pay for operations and dressings.

Many Women Physicians of Distinction. — It is wholly beyond the reach of this small volume to name even a portion of the women physicians who have carried on distinguished service in the missionary field. One might speak of Dr. Kimball,

of Van, Turkey; of Dr. Pauline Root, Madura, India; of Dr. Julia Bissell, Ahmednagar, India; of Dr. Kate Woodhull, Foochow, China; of Dr. Mary Holbrook, Kobe, Japan; of Dr. Ida Scudder and Dr. Louisa H. Hart, Vellore, India; of Dr. Brown, who founded the North India School of Medicine at Lodiana, India; of Dr. Fullerton and Dr. Noble of that same school; and of Dr. Mary Fulton of Canton, and Dr. Niles; of Mrs. Underwood [1] of Korea; but they are only a typical list: many others might be added, and should be added, to give any adequate idea of the medical missionary work of women.

Dr. Anandibai Joshee. — From any list, however, must not be omitted the name of Dr. Joshee, "the first Hindu lady on whom was conferred a medical degree." Born at Poona, she was married at nine, and became a mother at thirteen. "Through lack of proper medical attendance her child died, and it was then that the young girl made up her mind to devote her life to bringing adequate medical aid to her cloistered countrywomen." Her husband was a kind man, of liberal ideas. She came to the United States for medical study in 1882, and in 1886, at the Woman's Medical College of Philadelphia — which has trained so many medical missionaries — she "passed eighth out of forty-two students." After this brave start in a medical career she was however taken ill and died at twenty-one, "having conquered by her courageous action even the most narrow-minded members of her caste."

[1] Formerly Dr. Lillias S. Norton.

Florence Nightingale. — Another name, though that of one who was not technically either a physician or a missionary, belongs to all medical annals. Florence Nightingale, by her visits of observation to the civil and military hospitals of Europe, by her study of nursing and of the management of hospitals, by her thoroughness of preparation in the institution of the Kaiserswerth Deaconesses on the Rhine, by her service as a nurse during the Crimean war, by her attention to army hospitals and sanitation, particularly in India, by her published books and papers, and by her work in establishing training-schools for nurses, wrote her name indelibly upon history, and influenced the work of nursing and of general sanitation throughout the world.

4. Leading Missionary Hospitals

(1) *In India*

Need of Medical and Surgical Relief. — "In 1849 there were only forty medical missionaries among the heathen." In India, "before the English occupation, there were no hospitals or dispensaries in all the land." In 1899 it was estimated that only five per cent of the population was practically reached by adequate aid. We forget this fact when, in our large cities, the ambulance bell rings, and, at a moment's notice, the victim of any accident or attack can be conveyed to the hospital for the best modern treatment; where district and visiting nurses go about among the poor; where the Board of Health send out placards

in time of danger from the water supply or epidemic, and has a corps of disinfectors to follow up each case of communicable disease, has a quarantine for ships at all times and for railways coming from infected cities; where there are great drug shops, hospital supplies, public dispensaries, and medical schools and colleges. Think what it would be to live where only one in twenty could ever avail himself or herself of the almost illimitable resources of medical and surgical science! — where love must watch with stoical patience or bitter despair the loved ones going down to death, whom a little medicine, a simple operation, or scientific nursing might have saved. Store up the agonies of the centuries, the breaking hearts, the moans of helpless pain, and let us ask ourselves: How best can the talent, the skill, the science of Christendom be turned to change this bitter outlook? This question is already being answered by the wonderful network of hospitals that is being spun over heathen lands. Let us take a glance at a few of them.

Amritsar. — At Amritsar, in the Punjab, under the C.M.S., is the hospital with the largest number of annual treatments, recently reporting for the central hospital and four dispensaries 127,016 treatments. At this hospital one may see scores of patients waiting on the verandas of the hospital, while the helpers sing to them, or conduct services. At Amritsar there is also St. Catherine's Hospital for Women, and three dispensaries (all C.E.Z.M.S.), where, in one year, more than 1200 maternity cases were attended at their homes.

The Amritsar C.M.S. Medical mission was founded in 1882 by Dr. Henry Martyn Clark, a native Afghan, who had been adopted by Scottish people and educated in Scotland. Dr. Clark carried on a very large work at Amritsar, establishing branch hospitals and dispensaries in neighboring towns and villages.

Jubilee Hospital, Neyoor. — The leading hospital of the L.M.S. is the Jubilee Hospital at Neyoor, Travancore, with thirteen branch hospitals and dispensaries. It lately reported 109,029 total treatments. It was begun in 1853. Dr. Arthur Fells was in charge in 1902, with 33 assistants.

Sara Seward Hospital for Women. — At Allahabad the Presbyterians conduct a large hospital for women. Sara Seward (a niece of Secretary Seward), who went out three years after Dr. Swain, founded this hospital, and conducted it eighteen years. A recent report says: "Among the in-patients were a number of high-caste Parda women, some of whom had never before been out of their husbands' houses since their marriage. At first they were very nervous, but soon enjoyed the freedom; and after being assured that they would neither see nor be seen by a man, they would walk out in the garden."

This hospital lately reported 15,887 total treatments, but "the words 'treatment given' cannot show you the tired mother who has carried her five-year-old boy on her head from a village miles beyond the Jumna River. . . . The words 'local injury' entered on the clinical record convey no idea of the poor baby whose head has been cruelly

burned by a fakir in order to cast out the fever demon; nor do the words 'tooth extracted' give any idea of the relief given when a tooth that has ached for weeks at a time is removed, and without having been seen by a man."

Lutheran Hospital at Guntur. — This hospital has unusually comfortable dispensary quarters, and had in its maternity cases last year 112 births. Among the operations of the year (1905) there were three abdominal ones, all successful, one being a Cæsarian section. The climate in the Guntur district is warm, to say the least. At Sattenapalli, in May, it registered 103° after five o'clock, on the veranda. A few hours earlier it was 105°. Relief was obtained by punkahs, or great fans suspended from the ceiling, and by mats of cuscus fibre hung in the doorways. On these mats water was poured, and the process of evaporation sent a cool breeze through the house that lowered the temperature to about 95°.

Mary Taber Schell Hospital at Vellore. — Under the Reformed [Dutch] Church, this admirably located and equipped hospital has roused much admiration from Dr. Cuthbert Hall, who gave his first lecture and his first sermon in India at Vellore. He points out how well adapted its construction is to the Indian environment, and says: "A hospital that would do for New York would not do for Vellore. One who has not lived in India can but faintly imagine how the exacting and perilous climatic conditions modify and complicate all medical and surgical problems."

Other Hospitals in India. — The United Presby-

terians of Scotland have a hospital at Ajmere, Rajputana, which reports for one year 1,059 surgical cases; at Bareilly there is the Methodist [1] Women's Hospital and dispensary, which has recently opened a Medical Training Class; at the C.E.Z.M.S. Hospital and dispensary at Batala, Punjab, a memorial ward to A.L.O.E. was opened in 1896. Dr. Chester's work under the American Board at Dindigul, Madras, is well known. He carried on work both for the government and the people, trained medical assistants, and conducted branch dispensaries. "During 1897 patients came from 793 villages," and a new government hospital has been named in his memory. The Zenana Bible and Medical Mission of England has at Lucknow the Lady Kinnaird Memorial Hospital and four dispensaries; the Church Missionary Society and the Scotch Presbyterians carry on very large hospital work in India; the Ranaghat Medical Mission has two hospitals and four dispensaries at Ranaghat, Bengal: "Since its founding 2,091 villages have been represented by patients." The S.P.G. hospital is at Nazareth, Madras, the Arcot Mission Hospital of the Reformed Dutch [Church] is at Ranipettai; and the various societies of the American Church are well represented. It is impossible, for lack of space, to give more than a hint of the vast and merciful work that is rapidly progressing and enlarging.

[1] Memorial hospitals are being erected for the Jubilee year, at Kolar and at Baroda.

(2) *In China*

Presbyterian Hospital at Canton. — This is the lineal descendant of the hospital founded by Dr. Parker, and has also been, as has been said, the scene of Dr. Kerr's helpful work. The Roentgen rays are used here, as they are also at the hospital at Madura, India. In the Canton hospital, during a period of forty-five years, the total number of cases given as treated in that hospital and its dispensaries is 1,156,965.

At the fifth annual commencement (1907) of the Hackett Medical College for Women at Canton, China, until recently " the only such college in the Empire," the three graduates standing highest in their classes were given watches, ordered by the Viceroy to be presented to them. The diplomas also bore the stamp of the Viceroy. Mr. Wu Ting Fang made one of the speeches, and a witty one at that. At this medical college have been founded the Julia M. Turner Nurses' Training School, and the Perkins Maternity and Children's wards.

Medical Work in Peking. — In this city the London Missionary Society, the Presbyterians, the Methodists, the Norwegian Church Mission, and the American Board are all carrying on hospital work. At the An Ting Hospital in Peking (Presbyterian), " more than 237 opium cases were treated in a recent year; 270 patients remained fifteen days and departed cured. It is estimated that from forty to fifty per cent of the opium cures are permanent."

" In the Douw Hospital for Women the cost per

day for an in-patient is ten cents; for a dispensary patient, four cents; for an out-call, twenty cents." Methodist physicians report an interesting fact, — one of the many social changes of China: "The Medical Dispensary as a charitable institution is not as necessary in Peking as it was a few years ago. There are many free dispensaries opened by the government and the military in this city." The Union Medical College has high standing.

Methodist Hospital at Chentu. — In the West China Mission, "the farthest removed of all Methodist mission centres from the United States," in a province which has a population of 40,000,000 people, there is a beautiful new hospital. The corner-stone was laid in 1904, and the box laid in it contains a Bible, many interesting papers, letters from mission-stations in the province, periodicals, reports, and coins. The hospital is of gray brick trimmed with stone, has a main building and two wings, with beautiful two-story arched porches around the wings. Over the main entrance is a tall clock and bell tower, eighty-five feet high. The hospital has a capacity of one hundred beds, which can be made one hundred and fifty in an emergency.

The viceroy, Hsü Liang, gave one thousand taels (about $1050) toward this hospital, and "twice in the last year the missionaries have dined with the viceroy — an unheard of thing heretofore." In the first two and a half years after this hospital was commenced, fully forty thousand patients were seen in the dispensary, about one-fifth being women and children.

Chungking. — At Chungking is another great Methodist hospital. Its charity work is paid for now by the income from pay patients. The hospital is well known in four provinces, with their united population of 125,000,000 people. Think what the influence is of a force like this! All through the homes of the patients and the communities in which they live has been sown the gospel seed through the many evangelistic services held in connection with the work.

Shanghai a Medical Centre. — Shanghai is a great medical and surgical centre, recently registering at the hospital, situated on the grounds of the London Missionary Society (but not controlled by that society), 92,513 annual treatments of out-patients, and a list of 1127 in-patients. Dr. Reifsnyder at the Margaret Williamson Hospital in Shanghai (W.U.M.S.), who has been in charge of the hospital since 1884, has received over 200,000 individual patients, and removed tumors "thought to be larger than those of any other successful operations recorded in the practice of surgery." St. Luke's Hospital for men and St. Elizabeth's Hospital for women, both of the Protestant Episcopal mission at Shanghai, are doing a large work, reporting (1906) 23,479 total treatments.

The Episcopal Church is also building a most up-to-date hospital — St. James's — at Gankin, which will have 100 beds, and a nurses' training-school; it has hospitals at Wuchang, and has also organized here a Boone Medical School, to train physicians and surgeons. Wuchang has several other hospitals and dispensaries under other societies.

Hangchow. — The Hangchow Mission Hospital, C.M.S., also conducts an opium refuge and a class for medical students. It has had a very wide influence, and has brought in many converts from this district in China. The report of 1904 says: "A great deal of sickness prevailed. An epidemic of scarlet fever caused the death of many of the natives, and in the autumn ninety-five per cent of the inhabitants of the city, including the majority of the missionaries, suffered from dengue fever."

Amoy. — Here the Reformed [Dutch] Church conducts the Hope and Wilhelmina hospitals; the current expenses of the latter are met by a society in the Netherlands. These hospitals are situated on the Island of Kolongsu, and have recently been enlarged and renovated. Hope hospital has lately not only supported itself, but has also added to the sum in the mission treasury. Not long ago it reported 10,263 in- and out-patients, and 563 operations. A trained nurse at the Wilhelmina Hospital has had six years' experience in the hospitals of Rotterdam and Amsterdam.

Other Chinese Hospitals. — There is also a large Presbyterian hospital at Ichou-fu; at Paoting-fu are the two memorial hospitals to the martyrs of the Boxer uprising, — the George Yardley Taylor Hospital for men, and the Hodge Memorial Hospital for women. At Swatow, in the mission of the English Presbyterians, "over 2500 in-patients are received annually, the largest number of this class of patients cared for at any single missionary institution in foreign lands." At Swatow, the Baptists also have a hospital registering 14,741 total

treatments; at Changli the Methodists conduct a hospital; at Pang Chuang is Williams Hospital, of the American Board, reporting 26,125 total treatments in a recent year, and at Pakhoi is the C.M.S. hospital, in which, in addition to their 18,146 treatments, "more than 10,000 dressings and prescriptions for lepers are reported," and in the Soochow Hospital (Southern Methodists) we notice that 126 first-visit X-ray patients are recorded, and 825 return visits. At Soochow are also the Tooker Memorial (Presbyterian, North), and the Elizabeth Blake Hospital of the Presbyterian Church, South. There are hospitals of the China Inland Mission at Chefoo; under the Methodists at Nanking, and under the American Board at Taiku. The United Presbyterian Church of Scotland is working in Manchuria, with large hospitals at Moukden.

(3) *In Egypt*

Victoria Hospital at Cairo. — This is under the Kaiserswerth Deaconesses, who also have a hospital at Alexandria, Egypt. The United Presbyterians have a hospital at Assiut; with dispensaries at Benha and Tanta; there is a C.M.S. Hospital at Cairo. In Old Cairo a large number of patients have been suffering from Egyptian anæmia, in the treatment of which the doctors met with much success, and the C.M.S. expected to have a house-boat (1905) to follow up the patients from the hospital at Old Cairo and carry on medical mission work along the delta of the Nile.

(4) *In Persia and Palestine*

The C.M.S. has large medical missions in Palestine, notably at Gaza and Nablous. In 1904, "a nice little hospital capable of accommodating fifty patients, with a compact little flat for the nurses, and a very convenient department for out-patients," was established at Nablous. Gaza is particularly interesting as "an almost purely Mohammedan station." "In 1903 more than 27,000 visits of out-patients were registered." Medical missions are the most powerful force yet set at work against the Moslems. The Presbyterian Church has "a royal medical history in Persia," with medical missions at Urumiah, Tabriz, Hamadan, and Teheran.

(5) *In Turkey and Arabia*

In Aintab, Turkey, is the Azariah Smith Memorial Hospital, independent foundation, but under the Central Turkey College. In Arabia, the Reformed [Dutch] Church conducts a hospital at Busrah, and it also has the Mason Memorial Hospital at Bahrein, on the Persian Gulf.

(6) *In Japan*

Sterilizing Plant in Tokyo.—St. Luke's Hospital,[1] Tokyo (Episcopal Mission), has a new sterilizing plant which cost three thousand yen (about $3000).

[1] "Before an applicant for a government medical appointment in the neighborhood of Tokyo can be accepted, he is required to visit St. Luke's."

"It will supply absolutely sterile hot and cold water to the two operating rooms, the dispensary, the two surgical dressing rooms, and one general bath. The apparatus for sterilizing gauze, cotton, sheets, and dressings will be supplied with steam from the steam plant and five radiators in the two operating rooms." At this hospital there are four eminent Japanese physicians and surgeons, — Dr. Sato, Dr. Kinoshita, Dr. Okada, and Dr. Sakaki. These men are said to be the leading men in their departments of study and work in Tokyo, and three of them are University professors.

Other hospitals or dispensaries in Japan have been established at various points, such as Osaka, Kobe, Akita, Kyoto, Nagasaki, as well as in Formosa. The chief societies instrumental in this work have been the American Board, the Episcopal Board, the Methodist, and the English Presbyterian.

Governmental Service. — But as the government has been extraordinarily active in providing hospital service, and is modern and progressive in method, there has been far less need of expanding medical missions in Japan than in other countries. Some of the work originally begun under missionary auspices has even been given over to government care, as, for instance, that established at Kyoto by the American Board in 1876, and transferred in 1896.

(7) *Hospitals in other Countries*

In Africa there are many dispensaries and a few hospitals. Sleeping sickness is sadly prevalent in

many districts of Africa, and in a native's prayer, composed for use in a hospital of the Uganda Mission of the C.M.S. and at the workers' prayer-meeting, occurs the petition: "Save us from sudden death and heal us from the pain of sleeping sickness, smallpox, and every other kind of illness."

The Baptists have more than half a dozen hospitals in Burma. In Ceylon the American Board conducts several hospitals. The Presbyterians have (1907) nine medical stations in Siam and Laos.

In Canada, in addition to the hospital work of the C.M.S. and the Canadian Methodists, who have several hospitals, among them one at Port Simpson, there is being carried on the remarkable work of Dr. Grenfell, of the Labrador Mission, whose romantic journeyings, thrilling adventures, hard-headed heroism, and merciful ministrations along the Labrador coast have been an inspiration to every one who has heard of the work, or who has heard him tell of it, or who has seen pictures of the actual places and people among which he labors.

In the Methodist Hospital in Guanajuato, Mexico, there are "increased facilities in the hospital for giving modern treatments with electricity, heat, light, water, vibration, and massage." In Korea is located the Hall Hospital (Methodist) at Pyeng Yang, also the Caroline A. Ladd Presbyterian Hospital, erected, "after the Pyeng Yang manner, in Korean style. During the years that this hospital was in its old quarters, 80,000 Koreans crossed its threshold." There are also other fine hospitals and dispensary stations in Korea, among

them Severance Hospital (Presbyterian) in Seoul. In general, the hospitals from all countries as noted are only selections — many additional ones could be named, except for lack of space.

Schools of Medicine. — "In some instances, schools of medicine, with a competent faculty, and fine equipment," says Dr. Dennis, "have been established. The one connected with the Syrian Protestant College at Beirut, and similar facilities such as those found at Agra, Neyoor, Lodiana, Bareilly, and Kalimpong, in India, the medical instruction at Moukden, Foochow, Soochow, Canton, Fatshan, Hong Kong, and Chungking, in China, and also the training classes of from half a dozen to a dozen pupils at a number of the hospitals in various fields, are examples sufficiently illustrative of this important phase of missionary effort. The Tientsin Medical College, founded by the London Missionary Society, has passed under Chinese control, but continues to give the modern training required by Western science, some of the instructors having been pupils of Dr. Mackenzie. In certain of the institutions mentioned women are taught, and special classes for them are conducted in many of the hospitals."

The Medical School at Beirut. — One of the most important departments of the Syrian College is the Medical. Dr. George E. Post is at the head of it, and he is surrounded by physicians and surgeons of high standing. It has sent out a large number of physicians, and many of the graduates now occupy official positions in "the sanitary department of the government, and in the armies of

Turkey and Egypt." Formerly those suffering from illness were treated only by the sorcerers and the old women of the villages.

At the Syrian College, another department has been added, — that of a training school for nurses, "the only institution of its kind in Asia Minor" (1905). Until this foundation, London was the nearest place that women could study nursing. It is called the Marie DeWitt Jesup Hospital for Women and Children, and Training School for Nurses, in honor of the wife of Morris K. Jesup. The change in methods inaugurated by modern medicine in Syria is shown by an anecdote. It is said that early in Dr. Henry H. Jessup's life in Beirut, a native doctor asked him for an American newspaper. He secured it, and some days after came back for another. "What do you do with them?" asked Dr. Jessup. "Oh," he said, "I tear them in pieces, soak them in water, and feed them in oil to my patients. It cures them all right!"

Union Medical College. — This is a most progressive institution. "The Government has now officially recognized the graduates of the Union Medical College at Peking and permits them, as it does the graduates of the Mission Schools, to participate in the Governmental examinations, and, if successful, to receive an appointment to Government positions." "There are a number of fine young men in the Medical College, in Peking, who will give their time and skill to medical mission work when they have finished their course. This is another hopeful sign of increasing spiritual life in the Chinese Church."

Women as Medical Students in Missionary Lands. — Released from their age-long seclusion, women, under the impulse of missionary ideals, are now coming forward to take their part in human progress. In India, the Lady Dufferin Association in 1898 reported 240 women students under its charge in the medical schools and colleges of India. There is a class for native girls in the Campbell Medical School in Calcutta. At Lodiana, the North India School of Medicine for Christian Women has been organized, "and the medical departments of some of the universities are open to women as students." The Hackett Medical College for Women is at Canton.

5. Other Forms of Ministration

Village Dispensaries. — Another form of work is the out-village dispensary, or a small pine box "containing a dozen or less of the most common medicines, and placed in the hands of a responsible Christian who has some knowledge of the remedies. Once a month he reports sales and receives his pay." These were established specially in Chieng-Mai, Laos, but are in use in many other places. Pamphlets of instructions are placed with these boxes. At the Nan dispensary there are leaflets for patients. On one side are printed directions for the use of the most common medicines, and on the other is a tract telling of the universal disease, sin, — and of the Great Physician. Some of the men who sell medicine also vaccinate and are colporteurs. By means of their stated reports from their districts

the larger centres can be kept in touch with this work.

Itinerant Medical Tours. — The doctors themselves sometimes take journeys to distant points, healing by the way. Writing of a trip of this kind from Shanghai, in the Delhi Mission of the S.P.G., Dr. Staley says: "Besides, I find one can do them quite a lot of good medically, even in three days at a place; and I have two or three little operations daily (done sometimes under a handy tree, with five hundred villagers looking on), or, if women, on the floor of my dispensary tent. The nurse gives the chloroform, the old bullock driver holds the patient, and I am my own assistant dresser and house surgeon. But they seem to heal very well and, if men, will follow the camp for a week after to be 'dressed.'"

6. Instances of Interesting Patients

Native Treatment Contrasted with Missionary Aid. — The physician[1] in charge of the hospital at Changli (Methodist) writes: "In the early fall there came a poor sufferer, much deformed with spinal disease, paralyzed in the lower extremities. His lightning-like pains had been increased four hundred per cent by four hundred punctures with Chinese needles along the spine and thighs. We relieved his distress somewhat, made him a pair of crutches, and he at once became an earnest intelligent seeker." This man was converted, went into a training school, and at "the last report was

[1] Dr. J. L. Keeler.

preaching the gospel and selling books with much success." "Another, a boy with an unsightly hare-lip and cleft palate, was so improved by an operation that his parents were at once able to purchase him a wife." "Another great strong man, a mason, an invalid for three years, with necrosis of the skull and abscesses poisoned by Chinese needles, was restored to perfect health and to his occupation in three months." In the Madura Hospital (American Board), a wonderful case is recorded of the removal of the tongue and swellings of the throat through an opening in the throat.

Child bitten by Hyena. —Strange surgical cases occur. At Elgon, of the C.M.S. Mission in Uganda, Dr. Cook operated in 1903 upon a little hyena-bitten girl. "The child and her mother were sleeping in the porch of one of the native houses when a hyena came up and seized the child by the head; the mother, wakened up, clung desperately to the feet, and the two tugged at the body till the mother's love prevailed. But the girl had half her face bitten off by the voracious brute; she lost, or the doctor had to remove, the whole of the ear on that side, and nearly all the bones of the face; and her right eye was blinded."

Burned by Fireworks. —In 1899 a man was burned about the eyes in Siam, by fireworks. He was taken to the hospital in Petchaburee. For several days it was uncertain whether he would ever see again, but his eyes were not permanently injured, and he says that if he had been treated by native Siamese doctors he would have been blind.

Debtor Maimed. —Sometimes these cases arise

from the cruel customs of the country. At Miencheo, China, " One poor fellow came in to have his hand dressed, part of which had been cut off for the simple reason that he could not pay his debts. It was coolly and deliberately done before witnesses as they sat at a table drinking tea." [1]

7. Preventive and Sanitary Measures undertaken by Medical Missions

Vaccination and Serums. — In both Siam and Laos much attention is being given to vaccination. It has always been difficult to get good vaccine in Laos, it being many times spoiled in transit, so Dr. McKean of the Presbyterian Mission determined to make it in Chieng-Mai. " For the first time in many years the supply of vaccine was adequate and reliable. In all, 10,764 successful vaccinations are reported, as against 1380 last year." We also read that the Pitsanuloke dispensary " is up-to-date, equipped with modern apparatus, and stocked with the best drugs obtainable in the London and American markets." Dr. Adamsen of the Baptist Mission in Siam [2] is also successfully making vaccine, and the scourge of smallpox, which has hitherto carried off thousands of people each year, will gradually be brought under check.

The need of such vaccination may be clearly shown by contrast. In Porto Rico, vaccination by governmental means has practically annihilated

[1] " Proceedings of the C.M.S.," 1903–1904, p. 380.

[2] A mission chiefly for the Chinese and Peguan people in Siam.

the disease in the island. But in 1905 an epidemic of smallpox raged in Valparaiso, a city in which I do not find one missionary hospital reported, and the deaths were variously estimated at from 2000 or 3000 to 15,000; 150 to 250 new cases per day were reported when the scourge was at its height. There were two *lazarétos*, each with 200 or 300 cases. "Coaches were used for ambulances, and men with litters were worn out in the journeys to the *lazarétos*. The dead were brought in coffins and lay on the sidewalks at the foot of the hill till the hearses would take them away. But hearses do not suffice. Later corpses were brought to a sort of central morgue on litters, covered only with a sheet which might blow off, through the streets by day. Here they would be loaded on large platform-like drays and covered with canvas which also might become dislodged as they rattled over the stones to burial."

Drainage. — Dr. Briggs of Chieng Rai, "at the request of the government, has overseen the laying out of Chieng Rai into streets and the draining of a large part of the city which heretofore has been a malaria swamp and a tiger jungle."

Cholera Inoculation and Treatment. — When the cholera raged in Persia in 1904, the physicians at Urumia made nearly 5000 inoculations, and of those inoculations, "almost none took the disease." Dr. Cochran's pamphlet, prepared twelve years before, was also circulated, read in the churches, and followed by the nobility. "Almost the entire Christian population escaped the disease." The first patient at Teherān was received July 3. "In ten days the daily death-rate mounted

up to over four hundred; in another ten days it fell to fifty. Many patients were beyond hope when brought to the hospital, yet forty per cent recovered." S. M. Jordan also writes from Teheran: "Wherever we went we found the people drinking boiled water and using disinfectants liberally. In this dissemination of knowledge our organized work, reaching all parts of the city and many villages, was the most potent factor." This treatment is how different from the Oriental ideas in general about cholera! Writing from the Tinnevelly district, 1904, a C.M.S. missionary says: "Cholera had been at work here recently. You could guess that by the number of strings of margossa leaves strung from line to line all around as a cordon against the cholera-demon. Alas, how ineffective! The devil-dancer of the village stands near, — a well-to-do man and stout, nourished by the gifts of money and kind."

Wide Influence of a Dispensary. — When beginning medical work at Kotgur (Punjab and Sindh Mission of the C.M.S.), an outbreak of cholera appeared. "At first the people scattered in panic to the wood, leaving the sick and dying untended, and the dead unburied, but before long confidence was restored and the spread of the disease checked, a plentiful fall of rain helping by cleansing the hillsides. In rather less than seven months the doctor had patients at the dispensary from 250 villages. Almost every day people came from a distance of twenty or thirty miles, many climbing 4000 feet, and others descending 3000 feet, in order to obtain relief from their sufferings."

Artesian Wells. — In a report of the Peking Mission (Presbyterian), 1904, we read of the establishment of a new artesian well, which "furnishes an abundance of pure water for hospitals, schools, and families; an unspeakable blessing after having depended for so long on water of doubtful purity carried in pails from the ancient wells of the neighborhood."

Sanitary Inspection. — In the High School of Srinagar (Punjab Mission, C.M.S.), there is a Sanitation Committee. Its business is to inspect the houses and courtyards of the lads and to "spread sound ideas on the subject of sanitation." In this school there is also a relief corps, "designed to come to the rescue in cases of fire, cholera, plague, or famine." In 1904, when the plague had recently appeared in Kashmir, this corps of high school boys was engaged in selling a pamphlet dealing with the best means of combating the plague.

Plague Camps. — Recent reports from several different missionary boards record the ravages of the plague in various districts, and the medical missionaries have done noble work in trying to stay its course. They have helped to establish plague camps, and have worked in them, — one of the best means of meeting plague having proved to be plague camps, for those infected, and segregation camps, for people suspected of infection.

Writing from Allahabad, Dr. Margaret Norris (now married), who received the Kaiser-i-Hind medal from the British government for conduct of a plague camp says: "After this I go to the

plague hospital, for you know our city is again afflicted with this terrible disease. The camps are out in the open space beyond the city. The plague hospital consists of a number of huts built of a sort of tall coarse grass. They are very comfortable and airy. Here one sees some very sad sights, but the saddest part of the plague relief work is the fact that many of the people will not let you help them; they are even afraid of me and of the hospital. In the hospital more than one-half of our patients recover. The disease is nearly always fatal to those who will not come to the camps, so much depends upon fresh air and good nursing, and neither of these can be had in the average native home."

Other Diseases Studied. — Certain other diseases have already claimed the attention of missionary and other physicians. They are anæmia in Egypt, anæmia in Porto Rico, typhus fever, typhoid fever, dysentery, beri-beri, Dhobé itch, the poisonous bite of the tse-tse fly, the sleeping sickness, elephantiasis, skin diseases, eye diseases, leprosy, tuberculosis, African fever, dengue, Chagres fever, malaria, yellow fever, smallpox, tropical boils, cure of the opium habit, — as well as common diseases here, such as measles, which show a peculiar malignity in savage races. The sleeping sickness in Uganda, for instance, carried off in a recent epidemic, up to the summer of 1903, about 68,000 people. The cause of the disease, the bite of the kivu fly, a variety of the tse-tse, which is found in certain sections of Uganda, particularly in those upon the lake, is known, but no remedy has as yet

been discovered (1904). Interesting expeditions for the study of this disease have been recently sent out by the British Government and by the Liverpool School for the Study of Tropical Diseases. Physicians have also been concerned with the study of heredity in the case of European and other white races which have attempted to live for several generations under new and tropical conditions, and with climatology, and the necessary adaptation of food, clothing, and manner of living to preserve the life of the white man and his children in belts new to him for racial residence.

Medical and Sanitary Text-books. — Another direction in which medical missions have advanced social progress is in the text-books on medical subjects prepared either for scientific or popular use. Among these, of which there are very many, *The Christian Literature Society for India* has issued books on hygiene and sanitation; Dr. Murdoch wrote "A History of the Plague, and How to Stop its Progress." Dr. Rivenburg wrote in Assamese "The Way to Health"; and tracts on cholera exist in almost all the languages of the countries visited by or liable to that dread scourge. In Korean there is a volume on Hygiene, and there are text-books by Dr. Avison on many medical, surgical, and physiological subjects; Dr. Kerr wrote many medical works, and Dr. Mackenzie has written on "Malarial Fever"; Davidson on "Diseases of Warm Climates." Gray's "Anatomy" was translated into Chinese by Dr. White; Dr. Post and Dr. Van Dyck have written valuable works, and in addition, manuals of nursing, special leaflets for

plague, and leaflets on sanitation for distribution in times of pestilence have been prepared by various missionaries.

Medical Periodicals. — There are interesting medical journals in circulation, such as *The China Medical Missionary Journal* (organ of the Medical Missionary Association of China), the *Chinese Medical Journal*, and *Medical Missions in India.*

8. Summary

Specific Value of Medical Missions. — The medical mission breaks down prejudice, enlists an immediate hearing and sympathy, and gains entrance into the homes of all classes of people. It wins confidence and proves many ancient beliefs to be superstitions; aids practical sanitation, establishes quarantine, inoculation, and disinfection, shows the value of health measures in time of pestilence, and helps to check epidemics. It establishes standards of cleanliness and of better modes of living; is able to minister to women as well as men; saves the lives of mothers and children at the critical time of childbirth; aids in the study of diseases hitherto little known or understood; and really places the whole world under obligation, since at so many points a medical mission stands between a plague and its onward sweep into other communities and lands.

The medical schools established for natives change the standards of native practice, and introduce modern medicine and surgery. The training schools for nurses open up new opportunities

for women, and enlarge the mercy of humane care. The evangelistic services maintained at the dispensaries and on the itinerating tours, with the accompanying distribution of tracts and religious literature, are widely ministrant, and the whole process of healing becomes accessory, in a deep and true way, to the spiritual offices for which missions have been founded, and for which they endure. Christ, the Great Physician, is exalted in the mind and thought of men.

SELECTIONS

Unwholesome Chinese Fare

"The Chinese are not as a race gifted with that extreme fastidiousness in regard to food which is frequently developed in Western lands. All is fish that comes to their net, and there is very little which does not come there first or last. In the northern parts of China the horse, the mule, the ox, and the donkey are in universal use, and in large districts the camel is made to do full duty. Doubtless it will appear to some of our readers that economy is carried too far, when we mention that it is the general practice to eat *all* of these animals as soon as they expire, no matter whether the cause of death be an accident, old age, or disease. This is done as a matter of course, and occasions no remark whatever, nor is the habit given up because the animal may chance to have died of some epidemic malady, such as the pleuro-pneumonia in cattle. Such meat is not considered so wholesome as that of animals which have died of other diseases, and this truth is recognized in the lower scale of prices asked for it, but it is all sold, and is all eaten. Certain disturbances of the human organizations into which such diseased meat has entered are well recognized by the people, but it is doubtless considered more economical to eat the

meat at the reduced rates, and run the risk of the consequences, which, it should be said, are by no means constant. Dead dogs and cats are subject to the same process of absorption as dead horses, mules, and donkeys."

— A. H. Smith, "Chinese Characteristics," p. 21.

Marketing in Canton

"Gasping fish in tubs of water, bleeding fish, and joints are the attractions at restaurant doors, and the tinkle and twang of musical instruments beyond brass-plated stairways are other allurements. People haggle over repulsive meats and offal, and troop home with bits of cat-meat hanging from a finger by a loop of bamboo pack-thread. Dried ducks with bodies flattened and necks stretched to swan-like lengths, and dried rats with curly, grapevine tendril tails, are sold at delicatessen shops, the latter titbits warranted to quicken the hearing and to make the hair grow luxuriantly. Rats, alive in cages, are often seen for sale in the streets, and everywhere one sees gorgeous heaps of red and yellow fruits — oranges, cunquats, pomeloes, limes, bananas, lychees, loquats, mangoes, carambolas, and persimmons in their different seasons."

— Eliza Ruhamah Scidmore, "China the Long-lived Empire," pp. 434, 437.

Vaccination in Siam

"My attention during the past year has been given very largely to making smallpox vaccine and rinderpest serum and the distribution of government medicine all over the kingdom. With the help of my colleague, Dr. Braddock, over 200,000 people were inoculated with the vaccine we had made, and at least as many more will be vaccinated this season. Thus the death-rate from this source has been diminished from a total of 10,000 people three years ago to a comparatively small number, and it

is only a question of time when the disease will be practically wiped out. This work has drawn the attention of the government to the terrible death-rate from preventable diseases; and as plague has also broken out, the need of active medical work is even more pressing. The average death-rate of the cattle, on whom the people are absolutely dependent for the rice crop culture, is about 200,000 yearly from anthrax and rinderpest. I inaugurated the manufacture of rinderpest serum for the government the past year, and an American scientist has now been summoned to continue the work in the new laboratory which I had the pleasure to start. Hundreds of thousands of packages of medicine put up in a cheap form have been distributed all over the kingdom, thus bringing the blessing of modern medicine to the common people and saving many lives. To the question we have often asked in the jungle villages, 'What did you do before this medicine was made?' the usual reply is, 'Master, we had to die.' . . .

"The graduates of the nursing school, the only trained native nurses in the country, are showing their worth in saving life.

"As I shall have more time at my disposal now, I expect to do something to relieve the condition of the lepers, who now roam about the streets and country with no restraint. I hope to be able, with permission and assistance of the government, to isolate them for the protection of the general public and also to relieve their condition by proper treatment."

— Dr. Adamsen, "Report of the American Baptist Missionary Union," 1905–1906, p. 248.

Readings from Dennis: "Christian Missions and Social Progress," Vol. I, pp. 198–204 (Witchcraft); pp. 205–210 (Neglect of the Poor and Sick); pp. 219–224 (Unsanitary Conditions); Vol. II, pp. 400–418 (Introducing Modern Medical Science); pp. 418–433 (Conducting Dispensaries, Infirmaries, and Hospitals); pp. 458–469 (Promoting Cleanliness and Sanitation); Vol. III, pp. 208–211 (Medical, Surgical, and Sanitary

Science). *See also* Dennis: "Centennial Survey of Foreign Missions," pp. 191–212.

TOPICS AND QUESTIONS

(By Mrs. Montgomery)

1. State six of the most important reasons for the founding of medical missions.

2. What peculiar advantages has the medical missionary?

3. Are there any peculiar dangers or difficulties?

4. In what countries have medical missions contributed most powerfully to the planting of Christianity? Why?

5. In what countries to-day is the greatest need for medical missions?

6. If I had fifty thousand dollars to put into the endowment of a hospital, where would my money go farthest and do the most good? Imagine an investment in the United States, China, Africa, Persia, India, Korea, comparing cost of building, maintenance, needs in the community, etc.

7. Which is the more pressing need, the establishment of general hospitals, or those for women and children?

8. What opening is there for the graduate district nurse in Asiatic lands? What opportunities for Christian service?

REFERENCES FOR TOPICS AND QUESTIONS

W. J. Wanless. The Medical Mission, Student Volunteer Publication, ten cents.

J. R. Williamson. The Healing of the Nations, Student Volunteer Publication, forty cents.

Irene H. Barnes. Between Life and Death. *Account of woman's medical work in India and China under Church of England Zenana Mission.*

Among periodicals there are several English magazines

dealing exclusively with medical missions that are valuable. *Mercy and Truth*, the organ of the Church Missionary Society, is one of the best. *Medical Missions in India* is also valuable.

Articles on Medical Missions in *Missionary Review of the World*, Sept., 1900, and Sept., 1901.

CHAPTER IV

INDUSTRIAL MISSIONS

1. Introductory

Why should Industrial Missions be maintained? — "We cannot expect our people to sit with empty stomachs at the feet of Christ and hear His word," says Mr. Frohnmeyer, a missionary of the Basel Evangelical Society, India, "or at any rate not as long as it is within our power to appease their hunger."

Three of the great problems of civilization are: How to make a living, how to train normal working powers, and how to foster and develop exceptional talent, which is one of the greatest assets of a nation. In every country there is what may be called native industry, or special forms of human labor which arise from climatic, racial, or industrial conditions, and which, if followed, should afford a living-wage. It is the problem of missions to take hold of these vital and necessary industries, and train up native workers from the needy classes to follow them well. Cooking, the making of clothing, the weaving of mats and rugs, the construction of simple dwellings, shops, and wagons, and the cultivation of crops are among the primary industries. Second, there is that kind of industry to be developed which arises from the new wants

awakened by a gradually ascending civilization. Third, there is the encouragement of inventive and artistic energy.

Industrial missions (1) show natives that there is nothing demeaning in manual labor; (2) aid them in self-support; (3) train them in the trades and social works of civilization; (4) utilize native resources to the best advantage; (5) provide skilled labor for the advancing needs of a progressive country; (6) by means of interesting the hands and brain in useful work, make the natives amenable to spiritual instruction. From every modern point of view, industrial missions are of primary value. There has been a very slow recognition, however, of this fact. Up to 1880 there were only twenty-nine industrial schools or classes reported from all the mission fields of the world. Only twenty-six more were added before 1890.

The Keswick Letter. — The Keswick Missionary Letter, sent in 1890 to the C.M.S. by representatives of the Keswick Conference, contained, in addition to a plea for a thousand missionaries, an appeal for the enlarging of industrial missions, but when the sub-committee appointed to consider the industrial section of this letter reported in 1891, its report "was not favorable to a large development in that direction, though it encouraged experiments in Africa"! All this feeling will inevitably have to change. More and more educators are beginning to plan, even in secular educational policy, for a much greater attention to industrial training. It lies at the

root of many forms of human progress, efficiency, and success, and *missionary policy must more and more include large industrial plans as a part of the missionary undertaking.* Ninety-one industrial schools and classes were added to the record up to 1900, and the industrial outlook of missions is now widening, as the matter is being more practically considered.

Special Need in Africa. — Members of the African races do not have, by nature, the aggressive industrial instinct which makes a man or woman work from the sheer love of work and of achievement. The stimulus given by missionary training in this direction wakes up the whole tribe, and gives them an impulse of energy and accomplishment. The African soil is very productive, African workers are strong, but before the native can get results, he must have the thorough training which industrial teaching affords.

2. Industrial Missions in Africa

Lovedale, South Africa. — When Mr. Bryce was in South Africa[1] a few years ago, he visited a place so interesting that we must all take at least a glimpse of it. It is Lovedale, South Africa, a mission founded by the Free Church of Scotland. If we could open the door of a long, narrow room, we would see something going on — carpentry work — that has fascinated young men ever since tools were first invented. The

[1] " Impressions of South Africa," by James Bryce, pp. 388, 389.

room is filled with benches down the centre; at each bench one or two young men are at work, there is the delicious fragrance of fresh shavings which litter the floor, and the noise of saw, hammer, and plane. They are eager, busy, clothed in European working dress, and every movement expresses enthusiasm and energy. In other departments, if we should take a view of the class in wagon-making, we would see lumber piled along the room; a boy stands in the centre with an unfinished wheel in his hand, the spokes radiating in every direction; other young workmen have completed wheels beside them, tools hang in a pocket on the wall, and we would behold one of the most necessary industries of civilization in progress. Going into still another department, there is a class in printing in progress, — type is being set, finished printed sheets hang on cords beneath the rafters of the ceiling. And as we in turn think over the different departments of the institution — there are nine industrial departments — our wonder would grow every moment, and we would certainly ask ourselves: Is this Africa? Is it possible that we are looking in these pictures upon young men of the Kaffir race?

Practical Trades Taught. — In 1903 Lovedale had 753 pupils, from many different parts of Africa south of the Zambesi, and even some "Galla boys, from the borders of Abyssinia." In addition to its industrial training, Lovedale has a well-developed intellectual course of study. Says Dr. James Stewart, the President of Lovedale: "The following trades are taught — Carpentering, Wagon-

making, Blacksmithing, Printing, Book-binding, and even Telegraphing, the latter only to a few. In addition, all who are not indentured to these trades engage in some kind of manual work about the place for a certain number of hours daily, in the garden or fields, or on the roads and in keeping the extensive grounds in order. A large farm is also under cultivation to supply food, and this affords work in the sowing, hoeing, and reaping seasons, as well as at other times during the year." There is a technical department also, where twenty-one lads are employed in making school-room and house furniture. The value of work done amounts each year to more than $12,000.

Spiritual Results. — The work at Lovedale is not only industrial, but rises to spiritual fruitage, and answers the fundamental question: How may people be brought to Christ by means of industrial missions? How may they be mentally, physically, and spiritually helped? — For instance, the Students' Volunteer Movement is represented, which has forty-five volunteers among the native Africans, and in 1899 thirty-three natives trained by the College were reported as on the Civil Service List of Cape Colony and occupying government positions. The Free Church of Scotland also has industrial missions in Africa, at Blythswood, Kaffraria, and at more than half a dozen other stations. At Blythswood in the industrial department they have carpentry, woodwork, needlework, and laundering.

Blantyre. — Three thousand feet above Lake Nyassa, in a lovely and healthful location, is Blantyre, an industrial mission of the Church of Scotland.

In 1875 a colony of Scotch settlers came here, and are said to have met with some difficulties in their projects, because they tried to use Scotch justice among the natives, because they sheltered fugitive slaves in the midst of a slave-holding region, and because they tried to protect the natives from Portuguese injustice, — difficulties quite creditable to the mind and heart of the Scot!

A printing-press was set up at Blantyre in 1878, and at this station regularly enrolled "artisan missionaries" are employed, both on the European and on the native staff. The Mission students there are taught carpentry, printing, laundering, gardening, coffee-culture, cattle-raising, and dairy-farming, and the station has succeeded in accomplishing what it is necessary, in the interests both of civilization and of missionary enterprise, to accomplish among backward or undeveloped and untrained races: *i.e.* it has fitted the native for self-support and for industrial and commercial efficiency.

Centre of Enlarged Trade. — Blantyre has become the commercial centre of British Africa. All through the region the educated native who has been trained at the mission is in demand. The missions are primarily educational, with manual training courses added. In addition to the industrial impetus which it has given, it has also set in operation a large system of trading. At first the missionaries would trade for a single basketful of grain, or other small supply needed at the station; gradually the natives learned that industry was productive, and began to cultivate crops. In 1877

the "African Lakes Company" was organized. It now controls and directs the native trade and develops it along important lines. This company has many trading steamers on these lakes, and has established a trade which is free from greed and fraud, and which handles no gin. A railway runs to Blantyre; and the steamers navigate the lakes and go down the rivers to the coast, where they meet the ocean liners of various companies. One of the staple products of Nyassaland is a very high grade of coffee.

Natives changed from Savage State. — Says Captain W. H. Manning, late in command of the British forces in Central Africa: "First you must see the negro boy in his savage state, and then see the finished article as turned out by the Blantyre Mission, and I think you will say that truly the thing is little short of marvellous, — from a wild, unkempt, savage urchin, with a rag for a wardrobe, to a pleasant, self-possessed lad, who dresses in spotless white garments, can read and write English, and conducts himself with quiet decorum. To obtain such results, of course, means days of patient teaching and example, in a climate at times trying in the extreme, but nevertheless carried on unostentatiously to the end. The benefit that the Scotch Mission has conferred on the Shiré Highlands is incalculable."

Blantyre Church. — At Blantyre there is a wonderful church, standing on the highlands, near the bank of the Shiré River, and built under the direction of a missionary of the Church of Scotland, but by the hands of free native workmen. The mis-

sionary and his colleagues "taught the natives to make bricks, burn lime, and hew timber." Not far from the site on which it stands is the historic spot where Livingstone, accompanied by an exploring party of the Universities Mission, in 1861, "first wrenched the slave-sticks from the necks of a captive gang of slaves." An explorer says of the church: "It is the most wonderful sight I have seen in Africa." And of the region about Blantyre, Mr. Keltie says: "Thousands of acres are under coffee plantations, and thousands more have been taken up by English planters to be brought under cultivation. The natives, who a few years ago lived in the wildest savagery, come hundreds of miles voluntarily to beg for work on these plantations."

Livingstonia Institution. — Another marvellous work is done at the Livingstonia Institution at Kondowi. This institution also grapples with the question of slave education. It has normal, theological, and industrial departments — 357 pupils in all. Many of them had once marched in the dreary slave caravan. Dr. Laws, founder of the school, says that "they were carried away from their native place in slave gangs when very young," so that it is scarcely known where they came from originally. When we think of those boys from the slave gangs, and the horrid sights and sounds that their eyes and ears must formerly have known, and contrast them with what they see and know to-day, it is startling indeed! Lord Overtoun of Scotland, and others, gave the institution an electric plant. This is placed high on a mountain,

4300 feet above sea-level, and its glittering electric lights not only shine over the darkness of the surrounding country, but have a starry and spiritual radiance as they help point the pupils to higher things.

Electric Plant at Livingstonia. — In connection with this electric plant, waterworks have been constructed, and the electric power is used to run the printing-press, the mill, the workshops, and to light the missionary centre at Livingstonia. "Electric drills may soon be at work in the neighboring quarry, and in other places also the splendid water-power which has run to waste for centuries will be utilized." Just below Overtoun Institution, on Lake Nyassa, a station of the telegraph system has been newly established. "A branch wire has been stretched up the mountain side, and one can telegraph to Edinburgh in two hours!" Is not this a change from the slave days of old?

Man-hunters now Road Makers. — Dr. Laws notes traces of the Livingstonia Mission from Chinde on the coast to Lake Nyassa. He says: "Much of the portage on the rivers (the Zambesi and the Shiré) is done by Tonga boatmen, lads from the mission school being captains of the boats and canoes, or employed in other stations of more or less trust and usefulness. The African Lakes Company employs no fewer than 1400 Tonga, while among the other settlers and planters on the Shiré Highlands other 4000 are employed. They have not all come from the Bandawe schools, nor are they all even professing Christians; but it is the mission which has made their honest labor pos-

sible. When our missionaries first went to Lake Nyassa, these Tonga were starved fugitives, fearfully inhabiting rocky islets on the lake shore, afraid to grow food or keep cattle lest they should bring the dreaded Angoni down upon them." As for the Angoni themselves to-day, Dr. Laws says: "A bit of work on which I have been engaged was laying out and making a road to the plain below. I had a gang of men with me, and the majority of these belonged to the Angoni tribe. The last time several of them had been in this neighborhood was on a war foray, and now they were helping me make a road for the people they had formerly hunted as partridges on the mountains. Fourteen years ago these Angoni refused to carry a load — 'they were warriors, — not slaves.'" [1]

Mackay of Uganda. — Any one might have prophesied that a boy who at three years of age was reading the New Testament, at seven, "Paradise Lost," Gibbon's "Decline and Fall of the Roman Empire," and Robertson's "History of the Discovery of America," was destined for some unusual place in the history of the world, but who would have forecast a career for him in the midst of heathen Africa! This boy had the universal interests of genius. It was not mere precocity, but vitality of intellect, that led him with leaping enthusiasm into so many forms of learning and human energy. He studied geography, astronomy, and geometry from his father, and delighted in listening to the conversation or thoughts of the celebrated scientific

[1] Quoted by Dr. Dennis: "Christian Missions and Social Progress," Vol. II, pp. 157, 158.

men, among them Hugh Miller, who came to the manse or corresponded with his father. At eleven the lad dropped the usual text-books, and studied "engines, gas making, carpentry, blacksmithing, and saddlery." At thirteen, for amusement, he watched photography and shipbuilding.

Deep Religious Impression. — At sixteen his mother died, with a dying request that he would search the Scriptures, and her memory has lived in his devoted and consecrated life. Between eighteen and twenty-four he took a teacher-training course, went to Edinburgh University, studied mechanics, engineering, higher mathematics, physics, surveying, and fortification, then went to Germany for language study, became a draughtsman in a large engineering establishment, and began religious work among the workmen, with the earnest desire of eventually going out as an *engineering missionary*. In 1876 this purpose, after many delays, was accomplished, and under the C.M.S. he sailed for Victoria Nyanza.

First African Converts of Mackay. — One of his first tasks that we hear of in Africa, after his recovery from a severe illness, was the building of two hundred and thirty miles of road to Mpwapwa. He reached Uganda in 1878, and immediately began to labor incessantly, Bible reading, printing, preaching, translating, teaching, and working at mechanical arts. In printing he had to cut his own types. In 1882 five converts were baptized.

Troublous Times in Uganda. — In 1884 King Mtesa died; his son Mwanga came into power, and proved to be a tool in the hands of cruel counsellors.

He began a bitter persecution of the Christians; three Christian lads were burnt, and among other martyrs, Bishop Hannington fell. Mackay only remained in the district by means of his mechanical and engineering skill, which were of help to the king. He was finally, however, forced to leave the station, and went to Usambiro for three years, still translating, printing, teaching, and "working at house building, brickmaking, and the construction of a steam-launch with which to navigate the lake." In 1890 he died of malarial fever, after five days' illness.

Industrial Inspiration. — These brief lines give little idea of the permanent impress of Mackay upon the Uganda country, nor of the service of his remarkable talents to the civilization just opening up in that savage land. He founded no permanent industrial school, but he glorified manual labor in a country in which it had been despised. He is also a fine instance in history of the consecrated powers of a highly educated Christian engineer, and in his brief years of missionary labor he left a lasting influence, not only upon the material development of Uganda, but upon its spiritual life.

The Building of Mengo Cathedral. — The Church Missionary Society has since carried on important industrial work in Uganda. Brickmaking, building, printing, carpentry, and improved agriculture have been taught. A direct result of the industrial training of its missions is the new cathedral at Mengo. It is built of native bricks made by native labor. Mr. Borup, who was the architect and

who directed its construction, made a machine that would turn out 3000 bricks a day. Three quarters of a million bricks were needed. The corner-stone of the cathedral was laid by the four-year-old king of Uganda, in 1901, and there have been already several historic gatherings in this cathedral. A coronation service was held upon the enthronement of King Edward VII, and on this occasion the prayers of the Church of England were read in the musical Luganda language. The cathedral seats from 3000 to 4000 people, though much larger audiences gather.[1] The foundations of a new hospital were also laid (1904), to be built by natives trained in the mission.

Missionary Collection in the Cathedral. — At a missionary meeting held in this cathedral, when the collection was taken up, some of the offerings were shells, sugar-cane, corn, bananas, and fowls, giving a glimpse of the industrial status of the natives. In spite of the rather diverting episode of fowls for a collection, the meeting was deeply spiritual. In regard to unusual contributions, we may note that when the king of Ankole, Africa, was confirmed, he and another man gave a tusk of ivory valued at Rs. 250, and another Christian king, upon his accession, presented the church treasury with 30,000 shells.

An African "Ladies' Aid Society." — Needing money to repair and rebuild churches, the ladies of one C.M.S. station "began a working party so as to raise the needed money. It was attended by men as well as women, for the former do the sewing

[1] See "Christus Liberator," p. 184.

in Uganda, and work far better than the women, who are more accustomed to labor on the roads."

The Uganda Company, Limited. — The Church Missionary Society industrial work has now been turned over to "The Uganda Company, Limited." Its capital is £15,000, in £1 shares, and at present its scope includes building, brickmaking, carpentry, printing, and bookbinding, with a commission to seek for and secure further openings for the profitable employment of capital. Before the transfer of the work to the company, magnificent work had already been done. The Uganda Company also wishes to carry on the business of cotton, flax, hemp, and jute growers, of textile manufacturers, and of merchants. In enlarging trade, for instance, in Uganda, there are several products not yet wholly developed, — rubber, coffee (rapidly increasing as an export), cotton (experimental cultivation now going on); and a regular staple is ivory. As for progress, one can now buy tourist tickets in London for the Uganda Railway and Victoria Nyanza!

Other Business Companies. — Other industrial business missionary enterprises are in Nigeria (operated by a lay committee in Liverpool); the Scottish Mission Industries Society, the Papuan Industries, Limited; there is also an institution formerly known as the African Training Institute, Colwyn Bay, North Wales, which has been incorporated as "The British and African Incorporated Association," for the purpose of extending its industrial enterprises. In connection with the Basel Missionary Society, a "Missionary

Commercial and Industrial Society" has been organized.

General Progress. — Says Colonel Sadler, Commissioner of the Uganda Protectorate, in a recent Parliamentary Report:[1] "The Uganda Railway is rapidly revolutionizing the conditions of life on this side of the lake; prices of necessaries have fallen, other articles are being introduced which it was impossible to obtain before. The chiefs are commencing to build houses on European methods, to fit them with the more ordinary pieces of furniture, and to appreciate many of the articles in daily use in England. To a certain extent this is to be encouraged; what is not to be encouraged is their ladies copying European style of dress, which is quite unsuited to them. . . . Bark cloth is gradually being discarded for cotton clothes."

Zambesi Industrial Mission. — "The Zambesi Industrial Mission (in southern Angoniland) has thousands of acres under its control, and is engaged largely in the production of coffee and cotton, and the promotion of useful trades." It has ten principal stations, three hundred villages in visiting distance, conducts forty schools, and has employed thousands of workers. It lately owned 233,730 coffee trees.

On the island of Pemba and among the Kavirondo people are maintained other industrial movements by the English and the American Friends; the African Industrial Mission is an interdenominational Canadian industrial mission in Northern Nigeria, among the Hausa people; in Southern

[1] For year ending March 31, 1903.

Nigeria, the Delta Pastorate has industrial work. In South Africa, a Christian Industrial School, modelled on Hampton Institute, has been established for the Zulus, at Ohlangé, Natal. The head of it, Mr. Dubé, "is a graduate of Tuskegee, entitled to rank as a Zulu chief."

Old Umtali. — In Mashonaland, the Methodists have at Old Umtali, a tract of 1300 acres, and twelve buildings, worth $60,000, given them by the British South Africa Company, when it moved to New Umtali. They are 3500 feet above sea-level; in a beautiful and healthful valley, and have wide opportunities for usefulness. On the West Coast there is another industrial enterprise, Methodist, in connection with their work in Angola. In the East Central African Mission of the Methodists, the newly established printing-press at Inhambane is turning out good work done by "natives fresh from the forests, who have been under the care of the mission for no long space of time."

Mt. Silinda. — In the industrial department of Mt. Silinda (South African Mission[1] of the American Board) a number of substantial buildings were put up last year, including a machine and carpenter shop, sawmill building, dispensary, and dormitories. Two stone quarries were opened. The department also laid seven miles of traction engine road, thirty-four miles of bicycle paths, and the brickyard turned out 80,000 bricks and 11,000 tiles. The farms are productive, and experiments in sorghum were made.

Elat, West Africa. — At the Presbyterian Mission there is a school farm of 136 acres, and the time of

[1] Rhodesian Branch.

250 to 300 boys is used for three hours a day — their work being done by hoe and cutlass. The principal crops are plaintain, bananas, and corn, though white potatoes, cassavam, and makobos are also raised. They also have peanut gardens and a palm orchard. The superintendent recently visited the German Experiment Gardens at Victoria, and secured valuable seeds of rubber and cotton. At this mission it is felt that raising productive crops will be the best plan of industrial training.

Working Patients at Mzizima Hospital. — Near Mombasa, Africa, there is a hospital of the C.M.S. at Mzizima, where many of the patients are incurable, and practically make the hospital their home, but are not idle. Every one has his task; "the lame can work with their hands; the man with one whole arm can pick up cocoanuts! Thatch-making, rope-making, and basket-making are the chief industries."

" Happy Land." — At Taveta, the C.M.S. station is called *Mahoo*, or " Happy Land," and by means of careful irrigation, the district has been turned into a fertile land. Each boy has been given a small garden, intended for his support; he works in it one day a week, — the rest of the time he works for the mission, or else at his school studies. At this mission the boys have built a new church. They made about 60,000 bricks, and were assisted by men who helped carry the heavy timbers of the roof, put them in place, and helped with the thatching. This church seats about 400.

The Universities Mission to Central Africa. — The large work done at its different stations by this

mission has been already well described.[1] In the quaint old Welsh church at Criccieth, on the north coast of Wales, it was two years ago my privilege to hear a stirring address on the work in Zanzibar by one who had been a member of the mission, and had worked with Bishop Steere. It brought out, with extraordinary vividness, the contrast between the old days and the present time, when the Zanzibar Cathedral stands upon the site of the old slave market. Another writer says that this mission teaches the natives " to build with stone instead of with reeds and mud; it acquaints him with carpenters' tools, and instructs him how to use them. The same mission has two steamships on the Lake, the smaller of which is in entire charge of a native engineer, and the larger (sixty-five feet long) is worked by native engineers under the direction of a European. All these have been taught by the Missions."

Other Industrial Centres. — The work in training slaves at Freetown has already been referred to; Baptist missionaries have introduced many new industries in the Congo region, among them brick-making at Yakusu; cotton culture is becoming established in the German Colony of Togo, West Africa, under the leadership and direction of men from Tuskegee. There is an Episcopal Industrial School at Cape Mount, Liberia; at Onitsha and Brass on the Niger (C.M.S. mission) industrial training is imparted; Kafir College, of the S.P.G., at Zonnebloem, originally a college for the sons of native chiefs, has an endowment for an industrial department " for the native inhabitants of Africa

[1] " Christus Liberator," pp. 174–179.

and their descendants of pure or mixed race, and for the education of destitute European children, so long as a religious education, industrial training, and education in the English language shall be given." Industrial training is also a special feature of the work at Kafir Institution, Grahamstown, of the S.P.G. In the building of Umtata Cathedral (S.P.G.) native boys were trained to skilled stone-masonry, and cut, unaided, the inscription on the memorial foundation-stone. At the Muhlenberg Mission of the Lutheran Church in Liberia industrial work is carried on, including coffee-farming, carpentry, and household tasks, and there is industrial training at Hope Waddell Institute, Duketown, Old Calabar.

3. In India

Industrial Problem of India. — In Africa we have found that the industrial problem was largely one of teaching the native to produce the primitive necessities of life. In India, there is a variation in the aspects of the problem. Most of the exports of India are raw materials, and the country is too poor to provide a generous internal market for the native manufactured goods. Hence industrial labor must manufacture for export. What are the best types of goods to attempt? They are chiefly art wares, such as " enamelled goods in gold, silver, and brass, hammered metal wares, carvings in wood, horn, and ivory, and rugs or carpets." As these things are readily sold in Europe, America,

and other western countries, it is in such directions that industrial training must be centred.

Again, even in such wares, those which are not too large for easy transportation should be given the first choice, limiting products to the more delicately wrought articles; the industrial plant must be inexpensive, so as to be within the means of Indian workmen; and the industries chosen should be, in general, those in harmony with the general traditions of the people. Hand industries must be preferred to machine industries or factory products, for from time immemorial the people of India have lived in small villages. They do not understand the sanitation of large cities, or their administration, and could not easily maintain factory life.

Removing Reproach from Manual Labor. — The reason for opening up industrial employment is much the same in all countries. It is not only to make the native self-supporting, but also to develop the character, and to remove the reproach which is usually put upon the thought of manual labor. Under native conditions, manual labor in India is not dignified, for while the products are artistic, the workman is apt to be unintelligent and uncultured. "To see a joiner, for example, seated half naked on the ground, holding his wood with his toes, sawing or planing, with a boy pulling at the nose of the plane or saw, does not inspire one with the dignity of labor."

Increased Attention to Industrial Training. — In India, industrial policy as a feature of state education is gradually breaking down caste; too much proportionate attention was previously given to lit-

erary and academic education; industrial training is now being enlarged. The British government has organized an "Industrial Education Commission" (1901) whose report greatly stimulated industrial education as an integral part of state education, — and the deputation sent out by the American Board to visit its missions in India in 1902 recommended that "all male pupils aided through the mission should have manual training in productive labor adapted to the conditions and needs of the country, and the female pupils, with necessary modifications."

In India a proposal to form "Agricultural Colonies" is also under consideration. "At the meeting of the Indian Christian Association at Cawnpore, in December, 1896, a significant feature was an industrial exhibition representing native Christian handiwork from all parts of India. Among the incidents which excited much interest was the success of the American Mission in teaching shorthand and the use of the typewriter to Hindu young men." There was an industrial conference of missionaries at Bombay, in 1901. The Decennial Missionary Conference at Madras, 1902, passed strong resolutions regarding industrial training in the missionary work. There is a beginning of industrial exhibits. In Lucknow, Lahore, and Madras, wealthy Indian philanthropists are beginning to found technical schools, "with philanthropic, if not in all cases, Christian, motives."

Sir D. M. Petit School of Industrial Arts. — At Ahmednagar, in the Marathi Mission, the American Board has begun a very practical solution of the

industrial problem. One of the three courses at the High School is a technical one, subdivided into three departments, all in the Petit School of Industrial Arts. The first department gives instruction in woodwork, — carpentry, turnery, and wood-carving. The second teaches répoussé metal work, — copper, brass, aluminum, and silver art work; the third is the carpet or rug-making department. In order to enter this school a pupil must have had from four to seven years' study previously at a good school, and the course in each department is for three years. "Those who pass the final examination in either department are qualified to take charge of a similar school or to manage a factory."

Interest roused by School. — Ahmednagar has a population of about 38,000, and this school has roused intense interest, not only throughout the city but elsewhere. Its work is timely, for the "Swadeshi Movement"[1] now working in India, or an agitation to buy in India, if possible, "goods now made and bought abroad," has drawn special attention to the school. Mr. Churchill, from the Massachusetts Institute of Technology, who is in charge of the weaving department, has invented a hand-loom, and many visits and inquiries are made in order to learn of its working, and of the general conduct of the school. The school is named for a Parsi philanthropist of Bombay, who gave a generous sum toward its establishment. From this successful school, foremen have been sent to other workshops, and headmasters to other schools.

[1] "For one's own country."

Lace-making in Ahmednagar. — In the Girls' Boarding-School, also under the American Board, 3793 yards of lace were made in 1905, and most of it found a ready sale. Forty-two of the girls of this school united with the church, and their Christian Endeavor Society sent nearly 30 rupees, or about $10 to the orphans in the Paoting-fu boarding-school. These facts certainly show that the industrial training has not overshadowed their spiritual convictions and interests.

The Basel Missionary Society. — This society has conducted printing-presses in India, and industries such as carpentry, tile-making, weaving, and various other technical arts and occupations. At the industrial works at Calicut, registering four hundred and fifty under instruction, tile-works, weaving, tailoring, and carpentry are carried on, as well as a mercantile establishment. The wages of the coolies in the tile works, though covering absolutely necessary living-expenses, do not lift the workers to the representative position that Christians in India ought to maintain, and a new problem of industrial missions is presented by this fact. The Basel Mission also has tile works in Mangalore, Codacal, and Palghat. The weavers of the various stations of the Basel Mission are better paid; many of them have their own comfortable houses and compounds, and some of them are depositors in the savings-banks. One man, a weaver at Tellicherry, saved nearly a hundred rupees in two years.

Missionary Industrial Companies. — In connection with the Basel Missions in India and Africa,

what is called a Missionary Commercial and Industrial Society has been formed, and is doing a useful service. This is a business society, and turned into the Basel Missionary Society treasury one year £11,576, after deducting all expenses. It employs nearly 50 European agents, in Africa about 400 natives, and 2400 natives in India.

The Industrial Missions Aid Society. — This London society is "an investment scheme in mission fields for the promotion of industrial enterprise." It is a business investment. After paying expenses, and a fixed certain percentage of interest on capital, the proceeds go to the aid of missions. A factory for the production of rugs and carpets has been established at Ahmednagar, employing at present about two hundred hands. It has extended its operations to Freretown, East Africa, and also to China and the West Indies.

School of the Oxford Mission. — In Calcutta, in 1854, an industrial school was established by the S.P.G. Later on it was jointly conducted by the S.P.G. and the Oxford Mission. In recent years it has been taken over wholly by this society. New buildings were put up in 1896 providing for one hundred and sixty boys, and in 1895 the industrial department was affiliated to the Government Engineering College at Seedpoor near Calcutta, an important change, as it gave the boys a chance to learn the higher branches of engineering and carpenter's work, and also taught them how to make models and frame estimates. There is great demand for skilled and trained workers, particularly in printing, weaving, oil-crushing, and blacksmithing,

carpentry, and engineering. Christian workmen are proving remarkably faithful. A printing firm in Bombay, employing chiefly Christians, remained open during a season of plague in Bombay when many business houses had to be closed, "as not one of the native Christian employees left them."

Bombay. — In Bombay, the laundry in connection with one of the mission schools of the American Board paid for itself (1906), and gave plenty of work to the boys; the cane, bamboo, and bead work in the industrial department of the school for the blind also more than paid for itself. At the Ecumenical Conference Dr. Abbott told of his own "home" in Bombay for young men looking for employment, and of their general prospects. He spoke of the different wage-rate given to ordinary workmen, who get $3, $4, or $5 a month, and the wages earned by the young men who have been trained at Mr. Smith's school, and who then go to Bombay. He says they can probably get from $15 to $20, or even $50 a month. He continues that young men of good character can get employment always, and says, "Furniture factories and other institutions have given me a standing order for young men to be sent to them, and this is because of their Christian character."

The Lutheran School at Guntur gives employment in embroidery to nearly one hundred women. At Nagercoil the L.M.S. has its lace industry. More than fifty years ago, a missionary lady in India taught the art of making what is now called Nagercoil lace, and it is now a prominent trade for native Christian women. The Presbyterians have an in-

dustrial department at Lodiana; carpentry and weaving are taught in the schools of the American Board at Sholapur.

Narsinghpur. — The Methodist school here has for some time carried on industrial work in iron, leather, wood, cloth, and gardening. In 1905 two farms were opened up, and the agricultural interest will be developed.

Ongole School. — The Baptists conduct the Christian Industrial School at Ongole, an outgrowth of Faith Orphanage. Good industrial teachers are very hard to get, but all the teachers in this school have passed the required government technical examinations with high honors. It has about one hundred pupils, and the work is chiefly in leather and aluminum. "We are teaching the boys leather work, which their ancestors have worked at for generations, and for which they have a liking and an aptitude as for no other. They will have no difficulty with men of other castes when they come to work at their trade after leaving the school."

Other Industrial Centres. — At different stations of the S.P.G., in India, are groups of workers engaged in printing,[1] bookbinding, leather work, woodcarving, weaving, tailoring, shoemaking, blacksmithing, carpentry, cabinet-making, lace-making, embroidery, typewriting and stenography. At Nazareth, Tinnevelly, is their Art Industrial School. Boys are also received in the railway workshops of the Eastern Bengal State Railway at Kanchrapara, near Chupra.

[1] Printing has become a great trade in India. For the work of the presses, see Chapter VI, p. 257.

Other places of general industrial training are the mission orphanages,[1] and the hostels in places where the Christian boys are engaged as apprentices, or are attending technical schools or colleges. Also special efforts are being made to prepare Eurasian children and Indian widows to enter life in the colonies other than India. Such work is being developed at Nimbong, not far from Darjeeling, and is " a colonial reproduction of Dr. Barnardo's work in London." " The Pundita Ramabai, in her Mukti Mission, conducts a farm and gives practical training in numerous industrial occupations. Many of the widows and girls under her care learn the processes of making oil; others are taught laundering, cooking, weaving, sewing, dairy-work, and other industries, while some are trained to be nurses."

This work done in India and Africa is typical and not exhaustive. For instance, the Baptist sawmill and workshops at Bassein, Burma, have been very prosperous, and a great aid to the mission, especially recently, on account of the building of the Bassein-Henzada Railway. In Madagascar, the missionary industrial training takes high rank in regard to excellence of technical instruction. At Malua, on the island of Upolu, the Malua Institution (L.M.S.) " has been rated as foremost in importance of the missionary agencies in Samoa." There is a Training Institution on Norfolk Island, " and orange and coffee trees and the cotton-plant were introduced in some of the South Sea Islands

[1] At Thandaung, Burma, is a Methodist industrial school and orphanage for English girls, — " the only one in all the East."

by the early missionaries." In Korea, the Southern Methodists conduct work at Songdo, and there are quite a number of industrial missions in Japan. The Methodists take a leading share in their support.[1] The new church at Bangkok was built by the influence of Boon Boon Itt, though erected after his death, and was paid for entirely by Siamese. It is of brick, and is plastered, with a roof of red tiling, and doors and timbers of teak.

Central Turkey. — Miss Shattuck, of the Oorfa station, American Board, recently made a journey of four or five hundred miles on horseback in behalf of the industrial department. The girls and women workers in this department numbered over fifteen hundred in Oorfa, with branches in four other towns. The boys' shop industries are carpentering, cabinet-making, smithing, tailoring, boot-and-shoemaking. Some of these trades are also carried on at home, and there is, in addition, the native red shoemaking. "The shops do the best iron work in the city, and they are the acknowledged cabinet-makers of the city, furnishing the hospital built by the present governor."

The Philippines. — Industrial work is carried on at Dumaguete, and at the Baptist mission "an industrial school for boys is an important feature of the work centering at Jaro." "The equipment of the school includes seventy acres of land, with buildings that have been remodelled so as to be suitable for school purposes, and a house for the missionary in charge. W. O. Valentine, formerly of Burma,

[1] Note specially the Harrison Memorial Industrial Home in Tokyo; also work at Aoyama, Sendai, Koga, Hakodate, and Yokohama.

is the principal." Courses in carpentry, tailoring, and farming are offered, and all the pupils are required to work. The school has already developed industry, self-reliance, and ambition, and "enlists unbounded commendation from all classes," and promises to be a potent factor "in the solution of the problems of our island dependencies."

Under many different auspices, and amid widely differing circumstances, the wards of missions receive faithful and helpful industrial teaching.

SELECTIONS

Construction Work at West Shantung Mission

"The greater part of the autumn was spent in overseeing the building and fitting up of a workshop, and in superintending the setting up of a new thirty-two horse-power steam boiler for heating and lighting the college, together with a system of steam piping for the same; as also the setting up of an engine and dynamo and wiring the college for electric lights. I also, at the same time, set up a windmill and pump and tank, with pipes for supplying the college and several dwelling-houses with water.

"I also built for myself and Mrs. Mateer a small house in Chinese style, affording a study, bedroom, storeroom, box room, and coal room."

— Calvin W. Mateer, D.D., LL.D., West Shantung Mission, Shanghai Press, 1906.

A Boy of the Muhlenberg Mission

"About fifteen years ago there came out of the jungle a boy, naked as the day he was born, and as ignorant as an animal. He was clothed, put into the school, and taught; he became a member of the church, a teacher and Sunday-school superintendent, and a deacon in the church. He married, and went out into the jungle and opened up a tract of land and settled down. A short time after that, I received a well-written letter — the

spelling correct and ideas expressed in good language — stating that he wanted school-books, since he was going to start a school. The books were sent to him, and he paid for them. Then I heard no more from him for seven or eight years, until one day I received a bill of exchange on a London bank for an amount sufficient to pay for a steam-engine and some other machinery, and I wondered what in the world Aleck Harris wanted of a steam-engine out there in the woods. It seems he had a coffee plantation and a rice plantation, and he wanted machinery and the steam-engine to run his mills with.

"A noble-hearted business man, seeing that these people were trying to help themselves, sold the machinery for forty per cent off, and the engine and machinery were sent on. Some years later I received a letter from a missionary in the neighborhood who said: 'We have just dedicated a new church over in Aleck Harris's neighborhood which grew out of the school that he organized some years ago. He has built it all himself, and he sent to England to get corrugated iron to make a more substantial roof and sides to the building, so that it would the better stand the weather.'"

— George Scholl, D.D., "Report of the Ecumenical Missionary Conference," 1900, Vol. II, p. 154.

Tributes to Industrial Missions in Africa

Said Mr. Grenfell: "The mission-trained mason, carpenter, cooper, blacksmith, or engineer, is found in the employ of nearly every business house along two thousand miles of coast, and, while pursuing his handicraft, he demonstrates to the untutored natives, with whom at hundreds of different points he is brought into contact, what they themselves might do in the way of utilizing their long-neglected resources. He also accustoms them to the use of hitherto unknown tools and mechanical forces, and, at many points, to the use and control of the more mysterious power of steam."

"It is they," says Sir H. H. Johnston, in "British Central Africa," "who in many cases have first taught the natives carpentry, joinery, masonry, tailoring, cobbling, engineering, bookkeeping, printing, and European cookery; to say nothing of reading, writing, arithmetic, and a smattering of general knowledge. Almost invariably, it has been to missionaries that the natives of interior Africa have owed their first acquaintance with a printing-press, the turning lathe, the mangle, the flatiron, the saw-mill, and the brick mould. Industrial teaching is coming more and more into favor, and its immediate results in British Central Africa have been most encouraging. Instead of importing painters, carpenters, store clerks, cooks, telegraphists, gardeners, natural history collectors, from England or India, we are gradually becoming able to obtain them amongst the natives of the country, who are trained in the missionaries' schools, and who having been given simple, wholesome local education, have not had their heads turned, and are not above their station in life."

Readings from Dennis: "Christian Missions and Social Progress," Vol. II, pp. 152–166 (Cultivating Habits of Industry and Frugality); Vol. III, pp. 95–127 (The Development of Industrial Training); pp. 457–459 (Results affecting the Commercial and Industrial Status). *See also* Dennis: "Centennial Survey of Foreign Missions," pp. 107–113.

TOPICS AND QUESTIONS

(By Mrs. Montgomery)

1. Connect the development of industrial missions with changing conceptions of education in the home land.

2. What light does modern psychology throw on the educational value of manual and industrial training for primitive peoples?

3. Which has the more direct bearing on character building, academic instruction or manual training?

4. What light is thrown on the value of industrial training in mission schools by the experience of Tuskegee, Carlisle, and Hampton in our own land?

5. Have our missionary societies yet given sufficient emphasis to the training of the hand as well as the head?

6. What light have Industrial Missions to cast on the problem of self-support?

7. Are there any dangers to be avoided in the establishment of Industrial Missions? What are they?

REFERENCES FOR TOPICS AND QUESTIONS

Missionary Review of the World, June, 1900, 1901; May and Oct., 1903; May, June, Aug., Feb., 1904; March and Oct., 1906.
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CHAPTER V

PHILANTHROPIC MISSIONS

1. Work for Lepers

Relief Problems of Christianity. — The introduction of progressive Christianity brings with it the care of the old, blind, deaf mutes, beggars, insane, lepers, and other classes who are incapacitated for either self-support or the normal enjoyment of life. Missions also undertake active works of social reform.

The Leper Problem. — We are accustomed to think of the leper work as being a work in lands far removed from our material responsibility. In the Philippines and in Hawaii, however, we ourselves have now a leper problem. Even in beautiful Porto Rico there have been found a few lepers, who are segregated on Cabras Island. In 1903, there were 19 thus cared for; and in the United States an occasional leper is found. In the Philippines, in 1903, reports showed the existence of 3233 lepers, and it was estimated that there were in reality about 6000. We get some idea of the leper problem when we discover that leprosy is said still to affect France, Scandinavia, and parts of Russia; that India alone has 200,000 lepers; that leprosy is steadily spreading in Cape Colony; and that it has

progressed in recent times in " Central and South America, the West Indian and some of the Pacific islands, Australia, and South Africa." According to a comparatively recent estimate, probably under rather than above the real number, there are at least 1,300,000 lepers in the world. But among these most afflicted people, some of the bravest and most self-sacrificing of missionary work has been done. A Leprosy Conference was held in Berlin in October, 1897. Such a scourge needs international ruling and dealing.

Moravian Work for Lepers. — This was begun by the Moravian missionaries in South Africa, early in the nineteenth century. In 1818 the colonial government, fearing that leprosy would spread in the colony, built an asylum at Hemel en Aarde (" Heaven and Earth "), so called because it was far from other habitations, and surrounded by rocks, with the sky above. Some Christian Hottentots were placed here, having been removed from the Moravian settlement; their pastor followed them, and preached to them. Later, when a larger hospital was built, the governor asked the Moravian Society to send a permanent missionary to this leper asylum, and in 1822 Mr. and Mrs. Leitner took up their work there. Many of the lepers were converted, and also tilled the ground, making neat gardens. Mr. Leitner also constructed an aqueduct, which gave them a water supply for their homes and gardens.

Robben Island Asylum. — In 1846 the asylum was removed to Robben Island, near the entrance to Table Bay, seven miles from Cape Colony. The

government took formal charge of the asylum, but the educational and spiritual work was conducted by another missionary and his wife. There were about three hundred lepers and lunatics on the island. They were assisted by a young Englishman as teacher, who was also a leprous patient. For forty-five years this mission remained under the care of the Moravian church. It also conducts a leper mission in Dutch Guiana, at Groot Chatillon.

Asylum near Jerusalem. — In 1865 another mission for lepers was undertaken outside the gates of Jerusalem, also by the Moravians. A leper home was built and dedicated in 1867, just beyond the Jaffa gate, and in 1887 a beautiful new building was completed on a height above the highway from Jerusalem to Bethlehem. Although about twenty Moravians had been engaged in this work, not one of them, in 1891, had taken the disease.

" Mission to Lepers in India and the East." — Mr Bailey, while at work under the Presbyterian Board in the Punjab, had been interested in the leper work at the Ambala Asylum. After working at Ambala for a time, he interested friends in Great Britain, and in 1874 the society was formed. Eighteen missionary societies assist this society, which now has forty-two stations in India, Burma, and Ceylon; six in China, and two in Japan.[1] It also contributes to the support of eleven other asylums, owned by various other societies. Under its own auspices, or that of other societies, fourteen homes for the untainted children of lepers have been established. In 1899 there were recorded

[1] [1] Dennis, Vol. II, p. 435. (Published 1899.)

about 1500 adults and children in the institutions of the Mission to Lepers, and about 1800 in other institutions aided by it, or about 3300 in all. Of these, 1456 were Christians.

The First Leper Hospital in India. — Dr. Carey, having seen a leper burnt in 1812, established probably the first leper hospital in India, at Calcutta. No words can describe either the innate misery of the lepers' condition, the courage and tenderness of those who have undertaken this work, nor the cheering results of their faithful labors. In an asylum in Burma, within eighteen months after it was founded, only five out of eighteen inmates remained heathen, and in practically all the leper asylums a remarkable proportion of the inmates have become earnest Christians.

At the Gossner Mission at Purulia, India, the largest leper asylum in British India, nearly all of the 545 inmates of the asylum and colony are Christians. In 1897, 61 of them were baptized at one service. The Church Missionary Society has conducted evangelistic work at Tarn Taran, in the Punjab, where there are 186 inmates, and a church has there been built for the leper congregation.

The Story of Mary Reed. — Mary Reed went to Cawnpore, in 1884, as a missionary under the Woman's Foreign Missionary Society of the Methodist church, and began as a zenana worker. While on a furlough in America, in 1890, she discovered that she was a victim of something which appeared to be leprosy. Such it was also pronounced to be by competent authorities among physicians whom she consulted. She decided to

give her life to the lepers of India, and telling only one sister of her discovery, she quietly returned to India, and established herself at Chandag Heights, where there was a group of lepers. Here a great leper work has grown up. The tract of land set apart for the mission is about one hundred acres. There are quarters for the women near her own home, and the men's quarters are about a mile down the mountain. She has different homes for different stages of the disease, a dispensary, hospital, and chapel. By a marvellous provision of divine mercy, the disease of Miss Reed, which at first progressed, was arrested and grew rapidly better under scientific care; it "seems to have been stayed, if not cured," and her self-sacrifice, heroic in its proportions, has resulted in untold help to others.

Ambala, Sabathu, and Asansol. — At Ambala, the Presbyterians have conducted a mission since 1855. They also have a large mission at Sabathu. Dr. Marcus Carleton is in charge. Of the "hundred or more lepers" there last year (1906), four were Europeans. Methodist work is conducted at Asansol. During the past year a revival has been in progress among the lepers at Asansol, and it is touching to read of their joy. "Some of them are unspeakably happy — filled with the Spirit and the love of God."

Untainted Children of Lepers. — The children of lepers, although possessing a tendency to take it, do not necessarily inherit the disease, and many of them are quite untainted. If they can be kept apart from their parents, they can be saved in many in-

stances from the dread disease. There has therefore grown up another allied charity, — the founding of homes for these untainted children. The Gossner Mission Home has 70 children, all Christians; all together 286 children of lepers (untainted) are under missionary care.

Leper Hospital at Pakhoi. — At Pakhoi, in South China, the Church Missionary Society has a fine leper hospital, where the work of Dr. Horder has greatly advanced evangelical missions. In his hospital about eighteen thousand separate dressings are required annually, and some of the lepers have been taught to assist in these dressings. At Hinghua (China), twenty out of fifty lepers have become Christians. This work, under the Methodist Church, has recently been enlarged by the purchase of the orphanage at Antau for a Women's Leper Home, the orphanage having been removed to Hinghua City.

Father Damien in Hawaii. — At Molokai, Hawaiian Islands, the United States government has over a thousand lepers under its care. Father Damien labored among the Hawaiian lepers for twenty years, contracted the disease, and died in 1889. In all, missionary leper work is now being conducted in India, China, Burma, Africa, Madagascar, Japan, Melanesia, and the Hawaiian Islands, as well as such governmental care as is shown in the Philippines,[1] Porto Rico, Hawaii, and other countries.

[1] "Report of the Philippine Commission," 1903, Part II, pp. 146–149, 174–175.

2. Care of the Child

The Care of the Child. — The child is the chief asset of the state. Missions attempt not only to lift the child from the danger and hardship which are about it in heathen lands, involving infanticide, twin-murder, exposure, and cruelty, but to place it in an environment in which it may rise to the best possible development and attainment. This involves both education and social legislation.

(*a*) *Child Labor.* — Missionary work is directed against oppressive child labor. When we are looking at beautiful Oriental rugs, do we realize how some of them are produced? A missionary at Kerman, in writing of Persian carpets, says: —

"A great deal of the work is done by small children in very small, crowded, dark rooms, with, in many cases, no ventilation whatever except that which comes in at a low door, and very often these rooms are underground, or half so. The masters have some strange idea, I believe, about colors being better discerned by a dim light, and need I say how very wan and pale and ill these dear children become? They are often sold or 'rented' by their parents to a master for a number of years, for a lump sum of money paid down on the spot, and then the dear children (some begin as young as four years old) are simply worked like little machines. You can scarcely imagine a sadder sight than that which may be seen of an evening about six o'clock, — tiny, dwarfed children of eight or ten years of age having to use a stick or lean against a wall to help them get along, with, in some cases, arms or legs so crooked that they are painful to behold, — poor little wrecks of humanity, many of them will never grow up to man or womanhood, and others will never know in this life what good health means."

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The report annotates: "Nine of these children were in the hospital (at Kerman) for several weeks in the summer. As they were crippled for life, efforts were made to enable them to gain their livelihood by another industry, and through the help of a kind friend of the missions, they were taught to do the embroidery for which Kerman is famed. The sale of the children by the parents was often due to the indulgence of the latter in opium-smoking. Many of them were induced to put themselves under treatment and thirty-five were enabled to break off the habit altogether."[1]

(*b*) *Care of Orphans.* — Exposure, desertion, war, famine, pestilence, and other calamities are continually placing a large number of orphan children in the direst need. During the Armenian massacres of 1894–95, probably 50,000 children were cast upon the care of charity and missions, and of that number, 10,000 had been suddenly orphaned. In 1898, in India, there were then 124 orphanages under missionary auspices, with about 8000 children gathered in them.

Poverty of the People. — We can scarcely realize the deep poverty of many districts of India, China, and other Oriental countries, nor into what depths of misery the population is plunged when famine takes away from them the very little that they ever have. Says Dr. Uhl, speaking of the Lutheran mission at Guntur, India, which during a famine of recent years, took many famine children and supported and trained them at Guntur: "The Telugu laborer earns, on an average, six cents a day, when he can get work, although he can on rare

[1] "Proceedings of the C.M.S.," 1903–1904, pp. 166–167.

occasions earn seven or eight cents. For himself and family these six cents must be supplemented by the firewood gathered and by the milk curds and butter of the buffalo, whose upkeep also is gleaned by wife or children. . . . Our six-cents-a-day men are fortunate if they can secure work regularly for six months in the year. The women will earn three and four cents a day when there are available certain employments." Yet out of this poverty, these people give liberally to mission work! It would seem that from the resources of more fortunate lands, they might be even more largely helped.

Typical Relief Work. — At Sendai, Japan, a Methodist war-and-famine orphanage has grown up. Seven children were at first brought, then others in groups and troops, until now (1906) there are over two hundred and fifty. "Miserable, in rags, dirt, vermin, when they come to us; then, after a bath, a clean dress, and a few strong combings, with perhaps a week of satisfying food, behold a bright-faced, grateful, singing little boy or girl." At Okayama, the Orphanage of Mr. and Mrs. J. Ishii, which had about 400 inmates, suddenly grew to 1400 in 1906, having taken over 1000 children from the famine district in Northern Japan.[1] At Kodoli, India, a traveller tells in a letter (1902) how 600 famine orphans had been quartered out in the Christian community, and at Fatehpur she saw sleeping in a baby-carriage the youngest famine waif, — a baby that had been rescued when only five days old.

[1] See p. 196.

Children as Living Sacrifices. — In addition to the ordinary sorrows of childhood, in India many of these little ones have been rescued from being offered up as living sacrifices to heathen gods. Says one writer: "Year by year thousands of children were ruthlessly stolen from their native villages, and sold to the wild Khonds. Fattened by them for slaughter, they were brought out on the day of sacrifice, and the livid flesh was cut piece by piece from the suffering victim, and presented as a propitiary offering to the earth-spirit." On account of these sacrifices, the Orphan Asylum at Cuttack, in 1836, was established, and six boys and three little girls who had been "decreed for sacrifice" were placed in it. "And before the efforts of government to suppress these cruel practices were crowned with success, not less than 1700 victims had been rescued, and at least 250 of them had the benefit of our schools."[1]

"**The George Müller of Japan.**" — Mr. Ishii, after reading Samuel Smiles' "Self-Help," and hearing the story of George Müller's work, when the great philanthropist visited Japan, began a great work by taking to his home a poor lad, the son of a widow. He gradually gathered other children and dependents around him, until now his orphanage at Okayama is one of the great Christian charities of Japan. This orphanage has an "annex, with a farm and mill for preparing rice"; teaches "the cultivation and cleaning of rice, farming, carpentry, weaving, the raising of silkworms, navigation, and

[1] Quoted by Dennis from "The Centenary Volume of the Baptist Society," 1792–1892."

the manufacture of some useful commodities, such as matches and straw braid for hats. It is the desire of the founder to make the institution self-supporting as far as possible." There are orphanages in Korea; in China there is a Foundling Home at Hong Kong, opened in 1850; at Foochow, the Mary E. Crook Memorial Orphanage; at Kucheng, the "Birds' Nest Foundling Asylum"; and others are at Shanghai, Nanking, Hinghua, and Chinkiang. In Manchuria, the Roman Catholics have fifteen hundred children in their asylums. Orphan work in the Chinese Empire is of special interest, on account of the prevalence of infanticide.

Orphanages are also found in many other mission fields, — in the South Sea Islands, one of them having been founded by Dr. Paton, in Australia, in Madagascar, Mauritius, and in Africa. "Their number would be larger were they not more properly classed as training schools or homes for rescued slave children." In South America there are still others, — among them the Powell Orphanage, in San Bernardo, Chile, — at Buenos Ayres, at Trinidad, at Toluca, Mexico, and (for Indian children) at New Fairfield, Canada. Work for orphans is carried on by practically all denominations.

(*c*) *Prevention of Infanticide.* — The estimates of the prevalence of infanticide are shockingly large, and missions have worked to rescue these doomed children. "It seems beyond question," says Dr. Dennis, "that tens of thousands (we have seen it named as high as two hundred thousand) of infant girls are annually sacrificed in China." In regard to India a writer says: "The murder of

female children has for ages been the chief and most characteristic crime of the inhabitants of British India." It is very difficult, owing to the secrecy of the zenana, to gain accurate statistics of this crime, which may be committed not only by direct murder, but also by exposure and neglect. In the Pacific islands, in Africa, and among the Indians of North and South America, infanticide has been a well-known crime. Twins have been specially disliked in Africa, and are often destroyed. There are exceptions to the rule of infanticide. In the Samoan Group, the crime has not prevailed, and, except in the case of illegitimate children, it is not common among Mohammedans, as it is prohibited by the Koran.

The Baby Tower of Fuchau. — Outside the walls of Foochow there is said to be a tower which is a familiar landmark. It is built of stone, is doorless, but has two openings like windows. This horrible tower is not a place of shelter for children, — it is a place into which girl babies can be thrown and left to die. It is kept in repair at public expense, is in active use, and expresses a Chinese method of getting rid of superfluous girl children. Perhaps no better contrast could be brought forward than this unspeakable Baby Tower and the orphanages, homes, and schools projected by missions.

3. Widows and Child-Wives

Marriage Customs of India. — Until the era of missions, the position of the widow in India was

one of hopeless sorrow. Children were married at a very early age; the marriage was usually consummated by the time the girl was ten years old; the physical suffering induced by such early marriage and early child-bearing was inexpressibly severe, and widows were, by the custom of *sati*, often burned alive at the time of the husband's funeral. After a husband's death a widow is still obliged to have her head shaved, her jewels and accustomed clothing are taken from her, and she is made to wear a widow's garb for life. She can eat only once in twenty-four hours, and must fast every two weeks; her person is "held in contempt, and even her touch may be considered pollution." Her widowhood is supposed to be a punishment for sin in another state of existence. She is subject to special temptations, and is regarded as lawful prey for wicked men. Remarriage, under any circumstances, was until lately forbidden. On the other hand, custom sanctions the remarriage of widowers any number of times, even of old men to very young girls.

Sati abolished in 1829. — In 1817, "on an average, two widows were burned alive in Bengal every day." Against this cruel custom, a tremendous force of missionary work has been exerted. In 1799 William Carey made a protest against it, and in 1829 it was prohibited in British India by law. Occasional cases occurred after the law was established, but the custom has gradually died out. In 1891, there were probably about twenty-five million widows in India, — nearly every fifth woman! It is philanthropy on a large scale that

will undertake to raise permanently the condition of one special class numbering twenty-five million people, but this is what missions have done and are doing.

The British government has faithfully labored to change the customs of marriage by law, but the Indian people have resisted the changes with the obstinacy of immemorial custom and sullen determination. Although progressive laws have been passed from time to time, their execution has been difficult, and in many cases the statute has been almost a dead letter.

Change in Marriage Laws. — The Widow Marriage Act of 1856 took away legal obstacles to the remarriage of widows. By the Native Marriage Act of 1872, "forced marriages were prohibited under the age of eighteen for men, and fourteen for women, while the written consent of parents or guardians is required when either party is under twenty-one." Under the penal code of India, the law being passed in 1891, it is a crime to consummate marriage earlier than twelve years. There is, at present, agitation against the binding validity of infant marriages, not yet consummated. "The custom of early marriage is known not only in India, but in Korea, China, Chinese Turkestan, Persia, Turkey, along the northern coast of Africa, and largely throughout the Continent."

The Evils of Child Marriage. — Such marriage produces an unnaturally early development, wrong ideas, an enfeebled stock, a low state of morality, and removes the delicate innocence and moral beauty of unconscious, happy childhood. It also

permanently reduces the vitality of the mothers of the countries in which early marriages prevail, and they grow old prematurely, losing good looks, health, and strength. In America, the woman of thirty is in the very bloom of womanhood; in India, the woman of thirty is already old. The American woman has had years of thought, travel, study, and society preparatory to marriage, and an independent share in the world's thought and work; the Indian woman has been in the zenana and has existed without living, so to speak, in the shadow of an undeveloped, uncheered, uninterested, and in many cases, unoccupied life, knowing nothing of the radiant existence of a happy woman.

Remarriage of Widows in India. — Under missionary auspices, societies, homes, and industrial institutions have been opened for widows, for their protection, their industrial training, or self-support, and to give them an opportunity of remarriage. The remarriage of an Indian widow is still a somewhat sensational occurrence. Some of these associations are known as "Widow Remarriage Associations," "the object of which is to encourage and facilitate the marriage of widows by moral and social support." The Maharani-Regent of Mysore, a widow, has two special classes in her school, designed for the training of adult Hindu widows as teachers. The disfigurement of widows is a subject now much discussed in India, with a view to its abolishment.

4. Breaking up Cruel and Inhuman Customs

Foot-binding and Hara-Kiri. — Missionary labor has been spent on breaking up not only *sati*, but the practices of foot-binding, of self-torture, self-mutilation, suicide, ascetic ideas, and blood feuds. For instance, when Mrs. Nevius completed her Anti-Foot-Binding tract, "an edition of ten thousand copies in the Mandarin was published by the Anti-Foot-Binding Society, and a smaller edition in Wenli." One of the great humane changes in Japan is the new view in regard to *hara-kiri*, the ancient mode of honorable and aristocratic suicide in Japan, — self-immolation by disembowelment.

5. Suppressing Cannibalism, Human Sacrifices, and Cruel Ordeals

The Cannibal World. — It is impossible to realize that there were once large sections of the world, — and that such sections still exist, — in which man still partook of the nature of the beast; in which there was not only a love for the sight of human blood, but an intensely ferocious taste for it; that this led to the murder of captives, enemies, white traders, and missionaries, and that even dead bodies were dragged from their graves and eaten; that a man's prowess was his count of human heads, and that a civic decoration was the string of heads of victims who had been slain and eaten, — and that at a cannibal dinner or orgy sometimes over a hundred bodies were devoured by man-eaters. Records of these cannibal feasts have come from many

authentic sources. When one watches the jaws of a wild beast in captivity close ferociously upon his mouthful of raw meat, and tries to think of human jaws thus snapping together over human flesh, and of caldrons in which human limbs have seethed, — and then looks, in museums such as the British Museum, at the wild, savage type of face of the men and women who have done these deeds, it staggers the imagination to think that for such Christ died; that for such, missionaries have toiled and gone to martyrdom; that such they have succeeded in bringing to membership in Christian churches, and that they have held the Communion service where once were held these fiendish rites.

Does Cannibalism still Exist? — In 1896, cannibal feasts were still a common occurrence among the aborigines of Australia, especially the Papuans of Queensland. In New Guinea, one reports that when a man is shot down, "it is the custom of the natives for all to rush upon him for the purpose of biting his nose clean off and swallowing it." It exists among the head hunters of Formosa, and in certain parts of Africa. In a report in the *Geographical Journal*, May, 1895, Captain S. L. Hinde says: "Throughout this whole region of the Batetelas no gray-headed people are seen, nor any that are lame or blind. At the first sign of approaching old age, parents are eaten by their children."

In January, 1904, an account of a recent visit of Bishop Johnson to the Ibo country was given in the *Christian Intelligencer*. He says: —

"A young man, in order to get himself recognized as having attained manhood, must have cut off the heads of

at least two persons, men or women, and exposed them to view. Cannibalism, twin infanticide, human sacrifice, killing for witchcraft, and immolations at the graves of the rich dead, and other important persons, are rife throughout the whole territory. The presence of the British military and the British consulate has imposed some restraints upon these practices, but no one doubts that they still dominate the country. Cannibalism appears to have sprung up among them from a desire on the part of aggrieved persons to revenge themselves upon their enemies and satisfy themselves as to the completeness of their triumph over them, and also to testify their cruel joy over it by eating them up. The frequency of the practice adopted by Ibos has led to the acquisition of a liking for human flesh, which has come to be preferred, oftentimes, to the flesh of beasts. To gratify this taste, not only are living persons frequently fallen upon and put to death, not only are the bodies of fallen enemies on the battle-field dragged into the camp, when possible, and distributed, and not only is the butcher's knife made to take the place of care and attention to a sick person, but dead bodies are also dug out of their graves for the purpose of being fed upon. The extent of this people's cruel indulgence in murders, cannibalism, and immolation of fellow human beings, and the glory they take to themselves from it, may be illustrated by the circumstance that when I travelled in the coast Ibo district in 1901, and visited some of the places, on entering the houses of some of the principal inhabitants I found numbers of human skulls heaped together on scaffolds, or strung together on a framework of wood and placed in some conspicuous place in the house or premises, with the object of declaring and proclaiming the importance of the householder, his lavish expenditure of human life at the funeral orgies of either his father or his mother, his prowess on the battle-field, or his manliness and the fury of his revenge upon his enemies. In a single house I counted about seventy-two such skulls strung together on wooden framework." [1]

[1] "Proceedings of the C.M.S.," p. 71.

Triumphs of Missions among Cannibal Tribes. — The immortal story of John G. Paton, who spent the greater part of his life among the South Sea cannibals, is a triumphant tale of Christian advance. Of his first approach to the New Hebrides, he writes: "We drifted steadily in the direction of Tanna, an island of cannibals, where our goods would have been plundered and all of us cooked and eaten." Of his first sight of heathendom he continues: "My first impressions drove me, I must confess, to the verge of utter dismay. On beholding the natives in their paint and nakedness and misery, my heart was as full of horror as of pity. Had I given up my much-beloved work and my dear people in Glasgow, with so many delightful associations, to consecrate my life to these degraded creatures? Was it possible to teach them right and wrong, to Christianize, or even to civilize them?" Later, he not only dwelt on Tanna, but lived to hear the dying prayer of Kowia, a cannibal Tannese chief, who had been "by the grace of God and the love of Jesus changed, transfigured, into a character of light and beauty."

Churches were built, a beautiful church bell from Scotland was hung in the church on Aniwa, chiefs flourished their tomahawks and capered with joy as it was carried and swung into place, — savagery gradually passed, and the islands for which he labored began to take on the simpler forms of Christian thought and rule. All this story was practically repeated among the Maoris of New Zealand, and throughout Melanesia, and we have the heroic lives of Bishop Selwyn and of Bishop

Patteson (martyred on Nukapu), as well as the strange tale of the Christianization of Pitcairn Island. "Christus Redemptor" is a history of this wonderful conquest of the isles.

6. Exalting the Position of Woman

The Shah's Wives. — When on January 8, 1907, the Shah of Persia died, though he was recognized as one of the most progressive of Oriental monarchs, he was reported to have had eight hundred wives, selected just as Artaxerxes chose his consorts. "Each year one hundred of the most beautiful maidens in the country were brought before him, and he selected from them the twenty-five who most nearly realized his own ideals." This incident, more vividly than any other at hand, places in contrast woman of the Orient and woman under Christian standards. In exact proportion as the ideals of Christianity penetrate the pagan and semi-pagan world, woman advances in education, individual development, and is granted monogamous marriage.

How has Christianity changed the Position of Woman? — In general, by lifting her from a state of personal slavery to man, except in those conditions of matriarchal governments, where women held a superior place; by filling her life with higher traits, displacing, to a great degree, the love of intrigue, of sexual power, of rule by craft, of plottings against those of whom she was envious or jealous, whether for herself or her children; by taking away her horror of the birth of daughters;

by uplifting her social ideals, and making chastity a cardinal trait; by freeing her person from barter, and from vicious customs in temple worship; by placing prostitution under a social ban; by removing concubines from legal standing; by giving her an education equal to that of man; by granting her the right to own property, to dispose of property, and to hold the custody of her children; and by giving her certain forms of political power and reasoned authority in her own home. Christianity reconstructs home life on the highest basis, takes away old ideas of degradation, servility, cruelty, and the lifelong immuring of women, and gives the privilege of an independent, happy, and socially useful life.

Woman's Appeal to Justice. — Not all of these privileges have come about in any one country or era, and not all of them are the direct results of missions, but missionary influence has largely helped to bring them about. In China woman probably has to-day a very large meed of domestic reverence and political power. In Japan she is very influential in the training of her children. In ancient India there were woman scholars, and her general position was better than to-day. In an Oriental harem, she can probably do more by craft, connivance, and cunning than she can accomplish honorably in an American home, but the appeal to justice, under Christian rule, is the chief directing force employed, and not, as in heathen lands, custom, or the power of intrigue.

New Ideas in India. — In India, profound political and social changes are working through

the influence of educated Indian women and the more general schools for girls. Also a man falls behind his fellows "if, when he marries, he finds himself belonging to one century and wedded to a century far back." Said Mr. Aiyer, of Madras Christian College: "By keeping our women in darkness and ignorance we do not help the next generation to become superior to us in those conditions which are necessary in the struggle for existence." The progressive native Indian press is arguing with great earnestness for the education of women. Women's Christian Associations, the W.C.T.U., and native societies of women also work for the advance of women.

Women Leaders in India. — Brilliant women have developed in India under Christian influence. Miss Bose, a Christian convert, was "the first native lady to take the degree of M.A. in Bengal," and she afterwards became the principal of Bethune College, Calcutta, "the only government college for native women." Miss Cornelia Sorabji, of a native Christian family in Poona, was highly educated in India and at Oxford University, graduated with honor, and was the first woman from India admitted in England to practise as a barrister.[1] Her sister was the first Indian lady to take the degree of B.Sc. in India. Miss Lilavati Singh, educated at the Methodist College for Women at Lucknow, "was one of the first to obtain the B.A. degree from Calcutta University." Miss Toru Dutt of Calcutta, of lovely Christian character, became a noted young poet. The late Mrs. Satthianadhan

[1] Miss Sorabji has also been Legal Adviser to the Court of Wards, Government of Bengal.

of Madras, the daughter of an early convert in the Bombay presidency, was educated in a zenana mission school, studied at the Madras Medical College (the first woman in India to enter a medical college), and later became a novelist, — the first Indian woman, again, to attain this distinction. Satthianadhan Hall, Madras, is named for Mrs. W. T. Satthianadhan. Pundita Ramabai, who carries on the work at Poona for widows and famine sufferers, is well known in this country, having made many friends in a long-ago visit to America.[1]

In Other Countries. — Chinese women are beginning to study medicine. Certain privileges belong to Christian women in China that heathen women do not have. The statesmen of Japan are realizing the importance of woman's education, and women are beginning to take part in writing for the Japanese press. There are great Japanese schools for the education of women; Jo Gakuin at Kobé, Joshi Gakuin (Presbyterian) at Tokio, the Kyoto Training School for Nurses, in connection with the Doshisha University, and the Bible School of the Southern Methodists at Kernasie, Kobé. The social place of women in Korea is changing; good seminaries have been established for girls in Syria, Egypt, Persia, Turkey, and in Moslem lands. Of girls educated in Christian schools, Dr. Riggs of Marsovan writes, " It has been impossible to place them in the category of dumb household drudges." In Porto Rico and the Philippines, new ideals are passing into the hearts of the women trained in the American missionary and governmental schools.

[1] See Dennis, II, pp. 186, 187, 188.

7. Work against Social Vice

Concubinage. — Ceaseless and unremitting work is carried on by missionaries against polygamy, concubinage, adultery, prostitution, unjust divorce, the immoral customs of heathen worship, and other allied evils. In the Kao Mi district, East Shantung Mission, for instance, two men, father and son, were recently expelled from the church for taking a concubine for the son.

Prostitution in Japan. — Prostitution is the national vice of Japan. One writer says that there are fifty-two thousand women bound to a life of shame in the brothels and similar places of Japan. Legally, he says, they are not slaves, but practically they are.

"They are bound by money lent to parents or relatives by the keepers of the brothels on the security of the person of the victim. The law holds that they cannot be held for the debt, but the regulations in regard to the brothel enclosure, the inhuman character of the keepers, and withal the ignorance of the women themselves as to the method of obtaining liberty, all these things combine to make a case of literal slavery. . . . In the city of Gifu alone, counting the singing girls, whose life is similar, there are probably 700 women in this condition of slavery."[1]

Says Ernest Clement: "The social evil is licensed, and therefore legalized in Japan; it is not merely not condemned but actually condoned. About 12,000 girls have been set free; the number of applicants for admission, as well as of unlicensed prostitutes, has diminished; the number of visitors has so largely decreased that some brothels have been compelled to go into bankruptcy and close up business; public opinion has been aroused, and the moral tone of society has been elevated and purified."

[1] "Proceedings of the C.M.S.," 1903–1904, p. 409.

"We must not fail to call attention to the fact that the destructive work of this crusade has been supplemented by the constructive work of establishing 'rescue homes' under the auspices of the Woman's Christian Temperance Union, the Salvation Army, and other Christian organizations."[1]

Work has also been carried on among the unhappy "tea-house girls."

Memorials for Purity. — In 1890 the native Christians of Kyoto sent up "The Kyoto Memorial for the Abolition of Licensed Prostitution in Japan" to the Imperial Diet, but it produced no practical governmental action at the time. Public sentiment, however, is gradually changing, and the young men of Japan who are Christians are setting a good example by their upright conduct. Missionary women of the American Board sent, in 1895, in the name of the World's Woman's Christian Temperance Union, in a pamphlet entitled "The Problem of Personal Purity in Japan," an address to Count Ito. It gave facts and statistics which showed the need of governmental action. In various ways thinking native Japanese are now beginning to advocate certain phases of Christian ethics.

Mrs. Yajima's Victory. — For seven consecutive years, Mrs. Yajima, president of the national W.C.T.U., sent to the Japanese Diet a petition, asking "that men and women receive the same punishment for social crimes." Regularly rejected year after year, in 1897 "it was accepted and passed by the House of Lords."

[1] Ernest Clement, "A Handbook of Modern Japan," pp. 167–168.

Conditions in Shanghai. — In many parts of the world, missionaries agree that the greatest obstacles to their work come from the lives of "misnamed Christians" who live in the district. Shanghai is a city in which this fact is exceptionally true. Even the *taotai* of Shanghai, an official interested in rescue work, says that "while he can to some extent control vice in the native city, vice in the foreign settlements is far beyond his power."

Says Mrs. Noyes: "These foreign settlements, French, Italian, and English, stretch along the sea for a long distance outside the dirty and strange walled native city of Shanghai. In these settlements the tourist lives during his short stay, the sailor passes his time when on shore, and here, besides many permanent business and official families, is a large and more or less floating population of men who are bent on business or pleasure; here also are girls living in the abodes of vice, toward whom the pity of some Christian women has been directed. . . . Hundreds of them, through no fault or will of their own, kidnapped, sold for gambling debts or money for opium, in some cases wives and daughters rented out for a term of years, — are imprisoned in the meshes of Satan's nets in the brothels of Shanghai. Many of them are brutally beaten and burned with hot irons, if they offer the least resistance in their helpless condition."

Rescue Home in Shanghai. — In 1891 a Rescue Home was opened for these poor girls, and it is now affiliated with the Florence Crittenton Homes

of this country. The Chinese themselves have given toward its support. The inmates are sheltered, protected, and trained for self-support, being taught sewing, cooking, and housework. They also have lessons in reading Chinese, and in arithmetic and hygiene. "The Bible in Chinese is a principal text-book." The very lowest of these girls are reached by missionary visits to the isolation hospital. The Shanghai "Door of Hope" was opened in 1901. There is also a Rescue Home of the C.M.S. in Hakodate, Japan, and a Presbyterian Rescue Home for Chinese Girls in San Francisco.

The Temple of Khandaba. — Within fifteen miles of the Pundita Ramabai's ennobling work for women stands the great Temple of Khandaba at Jejuri, in the Marathi district of India. It is the chief temple of the cult who devote young girls to a life of prostitution in the name of religion. "Little girls of five and six years of age are brought by their parents, and with elaborate ceremonies are solemnly surrendered to a life of infamy. A venerated object of worship in the temple is a huge sword, and a little girl garlanded and dressed for her marriage is brought and wedded to this." These girls are called Muralis, and it is supposed that there are at least a thousand of them in that part of the Deccan.

For fifty years the missionaries fought these wicked practices, but their appeals fell upon deaf ears. About three years ago they gained two legal victories. In the latter, they succeeded in getting a man and his wife arrested and sentenced to six

months' imprisonment for dedicating a daughter to Khandaba.

A Round Table Brotherhood in Panama. — A Round Table Christian Brotherhood for Central America and the Panama Canal zone has also recently been formed under Episcopal auspices, to wage war against infidelity, intemperance, and impurity, and to unite the members for faith and service.

8. The Slave-Trade

Gradual Recognition of Human Rights. — One of the most powerful evidences of social progress is the great, though slow-moving, recognition of the right of human beings, even of the lowest and most ignorant classes, to liberty. But liberty has been obtained only by attacking the very centre of human greed for gain, cruel love of power, and the coarse brutality of natures set in brief authority over the lives of their fellows. Could we know the real occurrences of slavery, the list of the deeds of the slave-trader, the frightful cruelty practised, not only by slave-merchants and slave-drivers, but by the authorized agents of Christian countries, we would have a revelation of one of the darkest chronicles of history. It is dark, not only on account of its essential barbarity, but because it has officially been encouraged and carried on by some of the nominally Christian lands. It is estimated that only a generation ago, five hundred thousand lives were sacrificed annually in Africa alone, and if to these be added " the victims transported into

slavery and those exiled from their burning villages and their ruined homes," the victims would mount up to not less than two millions a year, and one asks: Of what fibre can Christianity be if it allows such atrocities as those of the Congo to proceed in this era?

Does the Slave Traffic still Exist? — The day of the slave-trader is not over, for the tramp of the ghastly caravan may still be heard. In the Soudan, in the Congo, in Morocco, and along the west coast of Africa, in Hausa-land, in Tripoli, along the Red Sea coast south of Suakin, on the coast line from Cape Guardafui to Zanzibar, on the opposite coast of Arabia, from the interior of Africa into German East Africa, and in other regions of Africa, there is still a large slave traffic. In Nyassa-land, the British government has earnestly attempted not only to control, but to stamp out the slave-trade. Slavery was abolished in Zanzibar in 1897.

In the Pacific Islands, the Kanaka traffic has been practised; the coolie trade in China and India, for the South American and West Indian plantations, has involved conditions very like those of slavery. There is no slave-trade in India, but children are sometimes sold, especially during seasons of famine, and in some parts of the country there is a secret trade in female slaves. But from the day that Livingstone so pathetically referred to "the open sore of the world," the slave-trade and its barbarities have been gradually reduced. The work of missionaries, the coming of civilization, railway construction, good roads, increasing gov-

ernmental restraints, and the presence of men and women of a higher type than the old-time trader and adventurer will gradually, it is hoped, stamp out this age-long wrong.

9. Missions and the Opium Evil

Extent of the Opium Evil in China. — In 1887 it was estimated that one hundred and fifty million people in China were victims of opium, either personally, or in their families. Says J. Hudson Taylor: "In China are tens of thousands of villages with small trace of Bible influence, but hardly a hamlet where the opium pipe does not reign. The slave-trade was bad, the drink is bad, but the opium traffic is the sum of villanies."

The Opium Habit. — At the London Missionary Conference of 1888, a Wesleyan speaker said: "Hollow eyes, sunken cheeks, big shoulder bones, emaciated frame, discolored teeth, sallow complexion, are the signs which announce the opium smoker everywhere. . . . A smoker needs some three hours a day to consume the opium that is requisite for him. He is unable to do more than two hours' consecutive work, because he must have his opium. . . . If he has not money enough to buy both opium and rice, he will buy opium. If he has no money left, he will pawn his garments. If he has already pawned his garments, then he will steal. . . . If he is deprived of it too long, water flows from the eyes, he experiences a burning in the throat, and a dizziness in the head, and a coldness in the extremities. If he is altogether denied

the use of opium, he will die, and die in agony." [1] Lifelong misery is the portion of the family of the opium smoker, who will even sell his daughter into slavery or shame in order to get money for his indulgence of opium.

The Opium Trade. — Before the eighteenth century, opium was used in China in very small quantities, and only as a medicine. For many years later, the trade with India was through the Portuguese. In 1773 the East India Company entered the opium business. It closed its factories in 1834, but opium was still smuggled into China in large quantities up to 1860. The Chinese government seems to have taken every possible means to rid the land of the opium plague. They burned vessels that imported it; strangling was the penalty for selling it, and a man was thus put to death in Macao in 1832. In 1839 Lin, the imperial commissioner, wrote to Queen Victoria and begged her to stop the trade, and in twenty days the Chinese burned British opium estimated to be worth $10,000,000 as a vain means of prevention. From this drastic action resulted the Opium War of 1839–40. This cost the Chinese the island of Hongkong, which they were obliged to cede to Great Britain, $12,000,000 for the war, and the cost of the destroyed opium. For twenty years more the Chinese government resolutely refused to legalize the trade, but was forced to do so in 1860.[2]

[1] "Report of the Centenary Conference on the Protestant Missions of the World," Vol. I, p. 128.

[2] "Encyclopædia of Missions," Vol. II, p. 194.

New Phases of Opium Legislation. — A new phase of opium legislation has developed since the Spanish War. Finding that the reports indicated that the smoking of opium was spreading among the native Filipinos ("August 1, 1903, there were 190 establishments for the smoking of opium in the city of Manila"), an opium bill was drafted in the Philippines in 1903 which aroused an extended discussion. Accordingly a committee was appointed "to visit the various Oriental countries and make a report upon the methods of restricting the sale and use of opium which were in force in the East." On September 20, 1906, an edict was issued in China, "decreeing that steps be taken for the gradual suppression of the cultivation of the poppy and of the use of opium, and that both shall be completely abolished at the expiration of ten years." About a year ago, the English Parliament also passed a progressive resolution, and it is hoped that the opium trade will, ere long, become a thing of the past. The opium question is a marked instance of a problem on which American, European, and Asiatic statesmen must work unitedly for human welfare.

Opium Refuges. — In addition to ceaseless attempts to help the sad conditions prevailing, and in addition to the work carried on in hospitals where opium smokers sometimes come for treatment, specific opium refuges have been opened under missionary auspices.

Hang-chow Refuge. — In 1893 there were 97

patients in the Opium Refuge connected with the Hang-chow Hospital of the C.M.S. Years before — about 1860 — Hudson Taylor had cured one or two, and in consequence opium patients flocked to Ningpo. Mr. Gough there attended 133 opium patients within three months. "Some were much benefited," but others returned to degradation. In 1897, at the Hang-chow Refuge, "100 patients were discharged cured."

There is a newly opened Opium Retreat in connection with the Presbyterian An Ting Hospital in Peking. "Each patient was required to stay at least fifteen days. . . . With the exception of thirteen who eloped, all the 185 patients were sent out free from the craving as well as the evil effects of the habit." About fifty per cent of the cases whom Dr. Griggs could trace were probably permanent. Among these patients were "a Chinese doctor, a writer, bank clerks, tinkers, laborers, farmers, gentlemen of leisure, and thirty eunuchs from the imperial palace." [1]

The report of the American Board for 1906 tells of other interesting opium refuges. One of them is at Nan Ching Tuei, with 56 patients; one at Ching Yuan with 92 for the year; one at Tung Fang, with 85 patients, of whom 15 were women; and there are new refuges at Chang Tsun — "25 men have broken the chains of the opium habit there." At a tailor-shop in Tai-ku, a tailor helped 19 persons to forsake opium. In a year and four months, 275 people have broken off opium in the Christian refuges.

[1] "Report of the Board of Foreign Missions," 1906, p. 99.

Liquor Trade. — Relentless warfare has also been waged by missions against the liquor trade.

10. Abolition of Caste

Christianity and Caste. — Caste, as an institution, is inflexible and deeply ingrained.

In India, caste has been a source of appalling social wrong. It has placed masses of people in an abject class, from which there has hitherto been no possible escape; and it has divided and subdivided the various orders and races of India in a way which has inevitably produced pride, arrogance, and aloofness toward the castes below, and servility in each caste toward the castes which rank above them. Every phase of Indian life and custom has been affected by caste lines. What no political theory or force of arms could possibly have accomplished, is now being gradually, but certainly, brought about by Christian missions. It is of the nature of Christianity to produce a kind of social sympathy which makes the idea of caste abhorrent; and the general institutions of Christian civilization, such as popular education, hospital and dispensary service, sanitary inspection, marriage from choice and affection, and the possibility of rise by merit, cannot well be carried on under the peculiar limitations of caste.

It is told that at the Miraj Hospital "they waited for six months before any but a low-caste man was willing to enter the wards. At the present time, however, there are not infrequently half a dozen castes, including Brahmins, side by side, on the

same kind of beds, receiving the same mode of treatment, from the same Christian hands."

Low-caste Conditions in 1877. — Says a C.M.S. missionary: "When I went to Travancore in 1877, slavery had been abolished at the instance of the British government, and it was no longer *legal* to buy and sell these people, though it was actually done; but they were not allowed to use the public roads or enter the market, and there was scarcely a law court in the country to which they were admitted. Generally they had to stand from sixty to two hundred yards away from the court, whether as plaintiff, defendant, or witness, and the police stood in between to shout the magistrate's questions and repeat their replies. Even while passing along the jungle paths they had to cry out continually to let high-caste travellers know they were coming, and if warned they had to retreat into the jungle or move for thirty or forty yards. They had to live away from other houses, to call themselves slaves, their children slaves, their houses dunghills. I have seen the blood pouring from great wounds inflicted because they did not move quickly enough, nor far enough away."

Change in Travancore To-day. — But now "the government of Travancore, a Hindu state, has ordered that in future all classes of people are to be admitted to the English schools which it has established." The same missionary thinks that this modern action is directly due to the influence of the missionary work. The railway and other works of Christian civilization are also helping to break down these lines.

11. Work against Gambling

Gambling in the Federated Malay States. — Down on the Malay Peninsula there is an interesting group of four states, — Perak, Selangor, Negri Sembilan, and Pahang, — which together form the Federated Malay States, and are under British protection. They supply the world with almost two-thirds of its tin. Only a comparatively short time ago the Straits of Malacca were famous for bold piracy, and the Malay countries were torn with factional fights, anarchy, and misrule. Within recent years the British administration has carried out a very positive policy which has completely altered the face of civil affairs and has changed this unruly territory to a well-ordered district. Slavery has been abolished, free education and hospital treatment have been provided, piracy has been exterminated, smallpox and cholera have been overcome, roadways and railways have been built; *but* gambling has been licensed, and the government revenue from this vice has been about $2,000,000 yearly! In February, 1905, the Methodist Conference sent in a petition to the governor of Singapore, praying that gambling might be abolished. Since then public opinion has been stirred up by missionary energy, "among the Chinese merchants, tin miners, and others, and a petition [against gambling] has already gone in from them, which was signed by practically every leading Chinaman in the Federated Malay States."

Gambling abolished in Siam. — The king of Siam

has lately abolished gambling, and lottery farms — except one in Bangkok — and the running of any private lottery has been made an offence. He has also abolished slavery. "Presbyterian missionaries were a large factor in creating the public sentiment and inculcating the moral standards that brought about these reforms."

12. Schools for the Blind, etc.

"**The Mission of the Blind.**" — This was organized by Mr. Murray of Peking, who went to China in 1871 as a colporteur, became interested in the blind, and devised a system for reducing the syllabic sounds in such a way that raised symbols became practical; and now his School for the Blind in Peking, "has become one of the missionary features of the place."

It is estimated that there are five hundred thousand blind people in China; and a number of other institutions for them exist, among them those at Hankow, "Light-for-the-Blind-Hall," Chinchew (English Presbyterian), the Episcopal Asylum at Shanghai, the C.E.Z.M.S. work at Kucheng; and at Canton (Presbyterian), Dr. Mary Niles has a school for blind girls. There is also one in Formosa. At practically all the hospitals there is work done for blind patients. Blindness is very common. The glare of light, dirt, neglect of infants, and uncared-for disease make inroads on the sight. Many patients who have been cured have shown a pathetic gratitude, and an eagerness to bring others to the skilful physician. Dr. Dennis tells

how, after one patient had been cured of cataract at the Hankow hospital, forty-eight blind men wished the same healing and formed a procession, each holding to a rope in the hand of the man before him. Thus, in a chain, they walked two hundred and fifty miles to Hankow, " where nearly all were cured."

In India. — There are probably half a million blind people in British India, including Burma and Ceylon. At the C.M.S. Sarah Tucker College, at Palamcotta, there are classes for blind boys, blind girls, and also for deaf mutes. An " Association for Work among the Blind " has been organized under the Madras Missionary Conference. At Amritsar, Poona, Calcutta, Lucknow, and other places classes have been established.

All countries of the Orient are more or less afflicted with blindness. In Egypt the driving sand from the desert makes eye troubles particularly severe. In many ways the missionaries, by care, counsel, hospital treatment, and specific homes are lightening the load of the blind of the world.

Care of Other Unfortunate Classes. —Their merciful care also extends to the needy, the deaf mute, the crippled, and the insane. Institutions for the care of deaf mutes exist in Calcutta and Bombay; the class for them at Palamcotta has been spoken of above. There is also one at Cheefoo, China. The Kerr Refuge for the Insane at Canton was noted under Medical Missions. There is also a Hospital for the Insane on Mount Lebanon, Syria.

13. General Social Service

Prison Reform. — Japan now has the best penal system in the Orient, and the reform administration in Japan was largely aided by the work of a missionary, Mr. Berry, who agitated the subject in 1873. Mr. Hara, a Christian minister, often called "The Howard of Japan," conducts a large and successful home for ex-convicts in Tokio. Mr. Tomeoka, another minister, has specially studied prison administration and penology, and conducts both a reform school and a school for prison officials. After reading of the cruel tortures so often used in the Orient for punishment, of the brutal prison discipline and the unsanitary care of convicts and prisoners, one appreciates this change in Japan, when we are told by Mr. Clement that "the management of the Japanese prison system will bear favorable comparison with that of any Western country; for it has undergone considerable improvement of recent years, and is quite up to date. . . . With commodious buildings, extensive grounds, ventilated rooms, gardens and shops for laborers, hospitals for the sick, bath privileges, wholesome food, reading matter under certain limitations, rewards for good behavior, part pay for labor, the Japanese prisons, especially the largest ones at Tokio, Yokohama, and other important cities, must be acknowledged to hold high rank among the reformatory institutions of the world." A great change is also going on in the customs of war; the humane treatment of captives on the part

of the Japanese was a recognized feature of the Russo-Japanese War.

"Mission of Love" Halls. — In Kwala Lumpur, the capital of the Federated Malay States, a "Mission of Love" hall has been kept open almost nightly. Here the gospel is preached in Cantonese and Hakka Chinese, "and there is a guest room where inquirers can come and drink tea."

At Jhansi, India, four young men under missionary training have organized a "Society of Love." Its object is "to gather men of the servant class (of whom there is a host in the city) into a social circle, have tea and light refreshments, and spend some hours in religious conversation, Bible teaching, and singing Christian hymns." This society "has been popular and is doing good work."

"Literary Evenings" in Manila. — Ellinwood Seminary has been giving a series of lectures and readings to create friendliness and afford a suitable form of entertainment. They are chiefly for Americans in Manila, but some of the dormitory residents attend. They have had Browning, Tennyson, Shakespeare, Dickens, and other readings, and the evenings have proved socially helpful.

Work among Factory Girls in Japan. — "These girls work for twelve hours at a time, and alternate weeks at night. After the work hours are over they go to the bath, then have supper, and go to sleep. Next morning they get up before daylight and do the same again; they work, eat, bathe, and sleep in a crowd. Their faces are pale and eyes weak; they are accustomed to a low moral atmos-

phere. They are always tired, and yet they love to see the pictures we take. The factory hands form an almost distinct, uneducated, and more or less neglected class of society. Crowds are living in dirt and weariness and sin, and the little ones are growing up contaminated by their surroundings. Gambling, drink, and immorality are only too common; many who have seen better days are among them." One of the missionaries of the C.M.S. has been untiring in her efforts to win the factory girls of Osaka to Christ, and also to send some rays of cheer into their hard lives. She went to eight factories and held lantern meetings (*i.e.* illustrated talks with religious services). She also visited the lodging-houses of the factory hands. "In one enclosure there are several of these lodging-houses, accommodating about one thousand men, boys, and girls."

Factory Girls' Home. — At Matsuyama, the American Board conducts a most interesting Factory Girls' Home. Some of the Japanese parents will not let their girls work in the factory unless they can be received in the Home, which is now widely recognized by officials, and is doing much to improve the condition of factory girls. A newspaper reporter of an Osaka industrial paper which is the organ of factory men, recently visited the home and wrote it up in most glowing terms, records the *Mission News* of Kyoto. At a convention of factory officials held in Osaka in July, 1906, representing sixteen factory schools, the work in the Matsuyama school was highly praised. Official recognition is also given to the school

directly as a *Christian* school, a very unusual if not unique distinction.

Desired Enlargement of this Home. — It is desired to make this institution eventually a home for all working girls in Matsuyama who want to have a moral, healthful life, and who have no home. The weaving of a kind of cloth called " iyogassuri " is a leading industry in the city; and if room and looms could be furnished, the girl-weavers of this cloth would make their home there. Conditions of living — there being a little air space around the building — are also unusually good; a great advantage, as the close air, high temperature (in summer sometimes over 100°), and dust in the factories sometimes lead to serious illness among the girls, — to sunstrokes and lung troubles, for instance. The girls enter the factory on a three-year contract, but experience shows that even robust girls should not stay continuously at work for more than a year at a time.

14. Emergency Relief

Famine. — In 1896–97 the central and northern provinces of India were devastated by a famine which affected fully 72,000,000 people. Of these 37,000,000 were in a famine district, and the rest in a scarcity district. Thousands of children came under missionary care during this famine. One man and his wife (missionaries) rescued nearly 700 children and put them in missionary schools. The Santal Mission (Free Church of Scotland) helped, either with food or

relief work, 8000 people. The sufferings and horror of famine seasons can scarcely be described. In 1877–79, centring in and around the province of Shansi, China, occurred a fearful famine. The victims were estimated to be at least 10,000,000. An account of a Chinese famine in 1905–06 tells how, in an area of 40,000 square miles, the crops were almost totally destroyed by the floods arising from the heavy summer rains. Much of the country was under water from knee-deep to waist-deep, and in some places the people had to wade through it up to their necks in water. A fertile plain usually covered with hamlets and good crops was turned into a vast lake. One-half to two-thirds of the 15,000,000 were on the verge of starvation. "Some throw their children into the water," says this account, "and then commit suicide, — others are selling their children almost for nothing."

Work of the Red Cross. — Before the war closed between Russia and Japan a terrible famine set in in the northeasterly provinces of Japan. In this emergency, the American National Red Cross Society forwarded to the Japanese Red Cross a total contribution of $265,855.67, of which $200,000 was received from the contributions collected by *The Christian Herald*. Says one statement of the Red Cross Society in regard to this famine: "Already thousands in these provinces are reduced to shrub roots and the bark of trees; by which mere life may for a time be sustained, but at the least calculation 680,000 people are now facing extreme conditions."

Baron Osawa's Report. — Baron Osawa, in in-

specting the famine districts, reported that the local governments were furnishing public works for those able to do outdoor work, such as "arranging the public roads, paddy fields, opening new fields for mulberry trees," and those in the house were provided "with materials for straw works, bamboo works, fishing-net works, etc." So that work was in some cases provided, as well as actual relief in others, and in some districts school children were given free luncheons. He also reports special attention to the prevention of an epidemic such as frequently follows famine conditions.

A great Chinese famine involving 4,000,000 people is now going on (1907), and sections of Russia are also in famine distress.

Earthquake and Plague. — Relief was also sent by the American National Red Cross Society after the Valparaiso earthquake. In 1905 North India was visited by a terrible earthquake. The Kangra district was its centre; many towns and villages were destroyed, and about 30,000 people perished. The plague about this time was also worse than ever before known in the experience of those now living. In these emergencies, missionary relief has been prompt and active. Every form of possible ministry has been extended; children have been cared for, food, clothing, and supplies have been distributed. But since the San Francisco earthquake,[1] people are coming to realize the suddenness of disaster, and that adequate relief has now reached a stage which needs far-reaching study.

[1] See "The American National Red Cross," Bulletin No. 4, October, 1906.

The forces of civilization must be centralized as regards emergency relief. It all partakes of the missionary spirit, has arisen from the essential helpfulness of Christianity; and in the course of time, the whole famine, preventive, and other relief work of Christendom will become organized, and more thorough and efficient. The Good Samaritan is now no longer an individual, but also a social spirit, working through the religious societies, the races, and governments of men!

SELECTIONS

"According to common report, the women of this country are very much down-trodden. There are many exceptions to this, and it is only fair to let this other side be known. Many wives of Hindus manage all the money matters of their establishments. Once, when a large sum of money could not be kept over night in our house, it was sent to a Hindu friend, who handed it over to his wife as a matter of course, saying that she kept all his accounts and handled all he made. Another Hindu lady manages three establishments in different parts of the district. A third rules all her neighbors in her section of the city. Her power was useful during inoculation for plague. She coaxed or browbeat every one into being done. A like service was done by a strictly purdah Mohammedan woman in another quarter. She threw herself with enthusiasm into the work, dominating the room full of women like an empress, sending her orders for the neighbors to come, through her followers, despatching her dooly for the timid. Her restless, ambitious nature is always fretting against its bonds. She is too orthodox to enjoy the opening of Mission schools for girls in the circle of her influence, and has seriously crippled the usefulness of the one nearest her by opening one on her own account. There is another Mohammedan purdah lady whose fad is to collect waifs and strays from the streets.

The boys she keeps; the girls she sends to me. We will stock an orphanage if she lives long. Kim's 'Rani' came to hospital once as an in-patient. We were helpless, and obeyed her rule. Tall, white-haired retainers came in from her estates, touched her feet, gave their reports and received their orders. When we sang a bhajan, she sang a sacred song from her books and held her own with the best of us. There is another Sardarni in the district who keeps her own property intact and separate from her husband's. She has her own treasurer and officials, and manages a large property successfully. She comes of good blood, for her great-grandmother, when her husband, the Maharajah of one of the largest native states in the Punjab, proved useless, took the reins of government into her own hands and successfully carried on the business of the state. In humble life we often see the same qualities shown. There is a mother of the Darzi (tailor) class, who has worked night and day to give her boys an education. One of these is now in the Deputy Commissioner's office, and the other a Patwari. Without her they would have been nothing. In the servants' quarters you often see a whole household depending on the mother for its happiness. Her housekeeping, her skill with the needle, her cooking, her cheerful disposition, her character unsullied by scandals and bickering, make her respected by her own family and her neighbors."

— JESSIE R. CARLETON, M.D.

Readings from Dennis: "Christian Missions and Social Progress," Vol. I, pp. 76–80 (Intemperance); pp. 80–86 (The Opium Habit); pp. 86–92 (Immoral Vice); pp. 92–93 (Self-Torture); pp. 93–97 (Suicide); pp. 99–102 (Moral Delinquencies); pp. 102–113 (The Degradation of Women); pp. 113–116 (Polygamy and Concubinage); pp. 116–118 (Adultery and Divorce); pp. 119–125 (Child Marriage and Widowhood); pp. 128–135 (Infanticide); pp. 136–146 (The Traffic in Human Flesh); pp. 146–151 (Slavery); pp. 151–156 (Cannibalism); pp. 156–162 (Human Sacrifices); pp. 162–165 (Cruel Ordeals); pp. 165–170 (Cruel Punishments and Torture); pp. 170–174 (Brutality in War); pp. 174–178 (Blood Feuds); pp. 198–204 (Witchcraft); pp. 205–210 (Neglect of the Poor and Sick); pp. 210–218 (Uncivilized and Cruel Customs);

pp. 229–238 (Poverty); pp. 238–241 (The Tyranny of Custom); pp. 241–252 (Caste); pp. 274–278 (Massacre and Pillage); Vol. II, pp. 104–124 (Temperance Reform); pp. 125–134 (Deliverance from the Opium Habit); pp. 134–139 (Restraint upon Gambling); pp. 139–148 (Establishing Higher Standards of Personal Purity); pp. 148–149 (Discrediting Self-Inflicted Torture or Mutilation); pp. 149–152 (Arresting Pessimistic and Suicidal Tendencies); pp. 177–209 (The Elevation of Women); pp. 209–225 (Restraining Polygamy and Concubinage); pp. 225–230 (Checking Adultery and Divorce); pp. 230–237 (Seeking the Abolition of Child Marriage); pp. 238–250 (Alleviating the Social Miseries of Widowhood); pp. 251–259 (Mitigating the Enforced Seclusion of Women); pp. 270–274 (Rendering Aid and Protection to Children); pp. 274–282 (Diminishing Infanticide); pp. 283–308 (Hastening the Suppression of the Slave-trade and Labor Traffic); pp. 308–337 (Aiding in the Overthrow of Slavery); pp. 337–343 (Abolishing Cannibal and Inhuman Sport); pp. 343–348 (Arresting Human Sacrifices); pp. 348–352 (Banishing Cruel Ordeals); pp. 352–366 (Initiating the Crusade against Foot-Binding); pp. 366–376 (Promoting Prison Reforms, and Mitigating Brutal Punishments); pp. 376–391 (Securing Humane Ministrations to the Poor and Dependent); pp. 391–400 (Organizing Famine Relief); pp. 433–446 (Founding Leper Asylums and Colonies); pp. 447–458 (Establishing Orphan Asylums); pp. 468–476 (Mitigating the Brutalities of War); Vol. III, pp. 139–172 (Christian Associations for Young Men and Young Women); pp. 219–221 (The Abolishment of Objectionable Social Customs); pp. 221–234 (The Disintegration of Caste). *See also* Dennis: "Centennial Survey of Foreign Missions," pp. 213–240.

QUESTIONS AND TOPICS
(By Mrs. Montgomery)

1. What bearing has the problem parable of the Good Samaritan upon the question of philanthropic missions?

2. How does Paul sum up the life of Jesus as that of a philanthropist? Do we sufficiently emphasize this aspect of our Saviour's life? Give Jesus' own summary in his message to John the Baptist.

3. What peculiar advantages has the orphanage in a non-Christian land for religious and sociological work? In what ways do conditions differ in many of these countries from those in our own land?

4. Make a careful study of the work of Ramabai for widows and orphans to illustrate the possibilities of this form of philanthropy in India.

5. Note the wonderful discovery by the missionaries in Malaysia of a plant possessing curative power over the opium habit.

6. The schools for the blind and printing for the blind in China a missionary philanthropy. What is the condition of the blind in many non-Christian lands?

7. In what ways do Christian missions promote better sanitary conditions?

8. What has been the record of non-Christian lands in the care of the insane? What have missions done for these unfortunates?

9. Prepare a special topic on the famine relief administered by missionaries in India, China, and Armenia.

10. Special topic on the work of missionaries in protecting native races from the drink traffic, *e.g.* Chalmers, Paton.

REFERENCES

DENNIS. Christian Missions and Social Progress, Vols. II and III, are an arsenal of facts on this chapter.

E. A. LAWRENCE. Modern Missions in the East, Chap. VII.

CHAPTER VI

MISSIONS CONTRIBUTING TO OTHER FORMS OF SOCIAL PROGRESS

1. Geographical Exploration

Changes in the Map of Africa. — The story of what missionaries have accomplished during the past century is a series of annotations on the social progress of the world. Think, for instance, of the untravelled and undiscovered lands through which they journeyed. By comparing a map of Africa as it appeared a half century ago, and any map of the day, we can get an immediate idea of the increase of geographical knowledge concerning that country.

Roman Catholic missionaries were probably the first to give any information about the interior of Africa, but Krapf, Rebmann, and others were really the pioneer explorers in East Africa. In 1844 Dr. Krapf was expelled from Abyssinia, and went to Mombasa. The next year he was joined by John Rebmann, who labored on this coast district for twenty-nine years. "Their remarkable journeys into the interior led to all the subsequent geographical and missionary enterprises in East Africa."

Krapf's and Rebmann's Explorations. — Move a pencil from Mombasa, on the east coast. north and

west. This is the general field of Krapf's explorations. Note the great mountains of Kenia and Kilimanjaro. It was a map made by missionaries, showing these peaks and a vast inland sea, and information given the Royal Geographical Society, that led to the sending out of Burton and Speke, who discovered Lake Tanganyika. A copy of this curious old map, which has the greatest historic interest, may be found in the "History of the Church Missionary Society," page 128.

"A Monster Slug of an Inland Sea." — The singular shape of the sea attracted instant attention, and Speke, in referring to it later, calls it "that monster slug of an inland sea."

> "To-day that inland sea of which they told
> Is fringed with living churches." [1]

Scientists scout Report.—When Rebmann first saw the towering heights of Kilimanjaro, and asked the natives what it was, they said it was a dreadful place, that no one could go up to it, "for spirits bit off their fingers and their toes up there," referring to the cold and snow. He sent home news of his discovery, and scientists hooted at the idea that there could be a snow-clad peak under the equator. But Kilimanjaro has proved to be 19,780 feet high. To-day this district includes the East African Protectorate and German East Africa; and the British, wishing to develop the resources of Uganda, have built a railway from the coast to Victoria Nyanza.

[1] C. S. Harrington, "Thoughts on the Centenary" (in Centenary Volume of the C.M.S.), Canto I.

Moffat. — Even earlier than this, Robert Moffat and other missionaries had been actively working and investigating in South Africa. When we read of the wild, fighting tribes in his day in Mashonaland, Bechuanaland, Griqualand, and Matabeleland, it is hard to realize that to-day Bulawayo, near where these old tribal districts concentre, is the chief town of Rhodesia, is lighted by electricity, and had, during the construction of a railway from Mafeking to Bulawayo, a railway mission. A church car was run, which had chaplain's quarters in it, and a lending library, and a mission was conducted all along the line.

Burton and Speke.— Burton and Speke, after most marvellous and fascinating travels, discovered both Tanganyika, 1858, and later Victoria Nyanza, about which the guide indicated with his fingers that nobody knew the extent of the lake, "but it probably extended to the end of the world." In 1862, Speke spent some months with Mtesa, king of Uganda, saw the Nile flow out of the lake, followed it to Khartoum, and came down into Egypt. Great excitement was roused by Speke's telegram, which announced that "the Nile was settled," but "for twelve years no other European stood on the shores of the Victoria Nyanza."

Livingstone's Journeys. — In December, 1840, Livingstone, under appointment by the London Missionary Society, set sail for the Cape of Good Hope. "The end of the geographical feat," said Livingstone, "is only the beginning of the missionary enterprise." Roused by the slave-trade, and finding that it would continue as long as the

native had nothing to exchange for the cotton goods, guns, tinsel, beads, and wire brought before them, except the men, women, and children who were their captives of war, or even their own families, Livingstone set out to find trade outlets for native produce. "His search for some great natural highway to the ocean led him first to Loanda on the west coast, and then from there to Quilimane on the shores of the Indian Ocean."

Discovery of the Zambesi River. — His journeys were accompanied with the most exciting adventures. At one time, when standing in the Tonga River working on a raft, he was, though unconscious of the fact at the time, in much danger of alligators; mosquitoes and the tse-tse fly were annoying, many of his oxen dying from the bite of the fly; but in 1851 he discovered the Zambesi River. "Up to this time the very existence of the Zambesi in the latitude of the Shesheke was unknown." He now determined to send his family to England, and to enlarge his discoveries, by exploring this vast waterway for commerce and civilization. He therefore returned to the cape with them. "Before they met again five years had passed, and Livingstone, from being an unknown missionary in Bechuanaland, had leaped into world-wide fame."

Journey to St. Paul de Loanda. — When Livingstone once more set out from Linyanti, on the trip which finally brought him to Loanda, he took with him twenty-seven men, biscuits, tea, coffee, sugar, a little clothing, and three books — a Bible, a Nautical Almanac, Thomson's Logarithm Tables,

and his journal. He also took medicines, a sextant, thermometer, compasses, three muskets for his followers, and a rifle and a double-barrelled gun for himself. His ammunition was to be used for providing food; twenty pounds of beads were taken for exchange, to buy necessities. "His bed was a horse rug, his blanket a sheepskin." With these simple and inexpensive materials, in the heart of unexplored Africa, surrounded by heathen tribes, and with a vital faith in God and in his own call to service, Livingstone opened a new world to civilization, carved a path for freed slaves, achieved immortality, and laid the foundations for one of the great missionary structures of history. His life also became one of the enduring inspirations of humanity.

Livingstone attacked by a Hippopotamus. — Repeated attacks of fever, the hostility of some of the natives, and the attacks of divers kinds of beasts were some of the dangers of the return journey from Loanda. The Zambesi valley abounded with wild animals. Never afraid of the lion, he thought the elephant and the buffalo much more to be dreaded, and once he nearly met death when a hippopotamus suddenly lifted her head from the river, struck his canoe with her forehead, and overturned it, throwing him into the water.

Discovery of Victoria Falls. — Livingstone again reached Linyanti, and then started for the farther journey eastward. Soon after this, he discovered the great falls of the Zambesi, now called Victoria Falls, three hundred feet high, and eighteen hundred feet in width. Along the river he found a

beautiful country, with the hills and river-bed full of marble, pink and white. The district was luxuriantly fruitful; zebras, buffaloes, and elephants grazed between patches of dense forests, and flocks of water-fowl lighted upon the bank of the river, or winged their flight across its waters.

Quilimane. — In 1856, he gained Quilimane and gazed out over the Indian Ocean, having crossed Africa from west to east. From Quilimane, Livingstone went to Mauritius and to England, where he found the country ringing with his name. He had travelled eleven thousand miles through the heart of Africa, was warmly welcomed by the Geographical Society, and later wrote his "Missionary Travels." This book — the book of a devoted missionary — gives evidence of the widest range of learning; "anthropology, botany, geology, astronomy, medicine, commerce, sociology, statistics, folk-lore, philology, and other important branches of universal knowledge are all represented." Through all the volume runs the golden thread of his longing to free Africa from the slave-trade.

A Blow at the Slave-trade. — In 1858, Livingstone was appointed consul for East Africa, his connection with the London Missionary Society having been severed, as they did not quite understand this new kind of missionary, and imagined that he was neglecting the interests of Christianity. On his farther travels he discovered Lake Nyassa, which was in the track of a great native inland trade. "From the country of Katanga and Cazembe, from those densely peopled districts lying

west of the Nyassa, came Arab caravans bringing the produce of the country —ivory, malachite, copper ornaments, and too often, even then, gangs of slaves — down to the east coast." These slaves were utilized for carrying the ivory. Livingstone saw that if he could put a steamer on this lake, and buy ivory from the natives with European goods, he would at once strike a deadly blow at the slave-trade, but as his plans, if carried through, would have involved the financial ruin of many of the ruling Portuguese officials of the ports and on the Zambesi, they put every obstacle in his way. He finally, however, had three boats in service.

Lake Bangweolo. — His next commission was from the Royal Geographical Society, to ascertain the watershed of South Central Africa, and the ultimate sources of the Nile. In 1869, he discovered Lake Bangweolo, a lake somewhat larger than Wales. At Ujiji, Stanley found him.

Livingstone died at Ilala; his body was embalmed by the natives and brought to the coast by native carriers. In April, 1874, it arrived in England, and was identified by " the false joint in the upper arm, which had developed when the lion mangled him long years before at Mabotsa."

Bishop Gobat in Abyssinia. — In his " Journal of a Three Years' Residence," Bishop Gobat, who reached Abyssinia in 1830, gives much information about that country. The conditions under which he travelled were of incredible hardship. When on the Red Sea, he was in open Arab vessels crowded with pilgrims; he had polluted water, or none at all, to drink, and was ill much of the time. He

describes a later journey thus: "We found the boat laden with ghee or butter in large jars, and a large number of negro and Abyssinian pilgrims. Each passenger had his place measured, about five feet and a half long by two feet broad, over the tops of the jars, or rather between them; and *in this disagreeable position we had to abide twenty-one days*, exposed to the burning sun." To-day Abyssinia is coming into the modern world. King Menelik, a very intelligent monarch, a Caucasian, is interested in President Roosevelt and his love of sport, hopes he will some day come to Abyssinia, asked many questions of the Mission sent by the American government in 1903–04 to his court, and entered heartily into various commercial projects.

Other Explorers.—Bishop Maples, in 1881, walked nine hundred miles in two and a half months, exploring regions in between Masasi and the coast of Mozambique; Captain Hore, of the London Mission, "made the earliest surveys of Lake Tanganyika"; Stanley brought the first news from Uganda, but Mackay and other missionaries immediately followed; Grenfell, of the English Baptists, explored the Congo State, and drew up "A New Map of the Congo River" in ten sections, published by the Royal Geographical Society. Grenfell also, while acting as commissioner for the king of the Belgians, rode a thousand miles on ox-back, during two years' work; on the west coast Schön, Crowther,[1] and others explored the region of the

[1] Adjai, an eleven-year-old boy, was captured, in 1821, by Fulah slave-hunters. Later he was taken to Sierra Leone, was named Samuel Crowther, was educated, and became Bishop of the Niger.

Niger at frightful loss of life — on one expedition forty-two white men out of one hundred and fifty died. Robinson and Wilmot Brooke, in 1890, explored the Hausa region of the Upper Niger. Mackenzie and Stewart "opened up the vast stretches of the Zambesi." Evangelistic and exploring tours have been carried on in Laos, Siam, and the Malay Peninsula by missionaries. Dr. S. Wells Williams was a pioneer in giving reliable information of the Liu Chiu islands. The *Chinese Repository*, founded by Dr. Bridgman, gives much intelligence regarding Chinese geography and other subjects. Chalmers's "Work and Adventure in New Guinea" gives many details regarding this island, and White and Hagenauer were careful observers in Australia. In the island world, a line of missionaries served to bring that world to us, and volcanoes and earthquakes have been carefully studied by Titus Coan of Hawaii and other missionary observers.

Intense Interest of Missionary Travels. — The spirit of the missionary is specifically brave, venturous, keen, and eager. Many well-trained missionary minds have united to open up large reaches of the world, not only to entrance and knowledge, but to commerce, and the influences of general civilization. Little reading in the English language can compare, for intense interest, wild adventure, hairbreadth escapes, moral earnestness, human ministry, and spiritual inspiration, with the plain text of the volumes which record the full history of these missionary travels and explorations. They are books which brace the spirit like a tonic, and

make the fastidious and attenuated culture of modern life seem artificial and unworthy. They call the soul to action, and are a lasting rebuke to spiritual indifference, to *ennui*, and to discontent.

2. Trade with the Outside World

West Africa. — As we read industrial and commercial history, we can see how in Africa, on the path of the missionary, have followed commercial results. African slaves, rescued by missionaries, traded, as early as 1839, all along the West African coast from Sierra Leone to the Niger; they bought an old slave ship, christened it the *Wilberforce*, and made trading expeditions on it to the slave coast, from which they had originally been stolen. Mr. Venn, then secretary of the Church Missionary Society, a born organizer and missionary statesman, began to try to develop the trade of the Niger. He investigated the products of the region, got from missionaries specimens of " cotton, ginger, arrowroot, pepper, coffee, palm oil, ivory, and ebony," besides samples of native dyes. He succeeded in interesting many people in the Niger region, developed the cotton trade, and himself sent out " the first cotton-gins used in Abeokuta. They were given to him by Miss (afterwards Baroness) Burdett-Coutts."

In 1903 Sokoto and Kano were captured, the Fulah empire of northern Nigeria fell, and the missionary and the trader together are entering this newly opened door. Kano, since the Middle

Ages, has been noted for its trade in red and in yellow leather, which has been taken across the desert into Morocco.

The Congo Region. — The story of the navigation of the Congo River is a thrilling one. For some time the rapids in the Lower Congo were a bar to ascending the river, but a plan was arranged for overcoming this obstacle. To Underhill, near Matadi, in the Congo State, a missionary steam-launch, called the *Peace*, was transported, and from Underhill it was carried up the river two hundred and twenty-five miles, in eight hundred packages, on the heads of carriers. Imagine the train as it wound along! At Stanley Pool, a short distance above, Mr. Grenfell, of the Baptist Missionary Society, assisted by native helpers (the engineer having died of fever *en route*), put the launch together and set it afloat. It drew but twelve inches. The *Goodwill* was afterwards sent out, and these two boats are running in the interest of missions and trade on the great Congo watercourse. "It is said that there are eleven thousand miles of navigable waterways in the Congo State, and that from Stanley Pool as a starting-place six thousand miles are open water. . . . The pioneer explorers of these six thousand miles were missionaries on missionary steamers, and quite a numerous fleet of vessels in the service of various missions has been added." There is now a railway from Matadi to the navigable waters above Leopoldville; fifty steamers now ply the Congo. In 1903 the imports of the Congo State were nine millions of dollars, the exports twenty-four millions, of which nine

and a half millions came, alas, from the export of rubber.

Opening of Uganda. — Missionaries entered Uganda in 1877, and were there for thirteen years without British protection. Missionaries and the friends of missions played a large part in the transactions leading to government inquiries and the final establishment of the British Protectorate in 1894. A further result was the building of the Uganda Railway from Mombasa to Port Florence, on the Victoria Nyanza. This railway cost $27,700,000, is 584 miles long, and "scales mountain heights 8000 feet high." Uganda is one of the great commercial, strategic districts of Africa, and its opening to the world is largely due to the toils, patience, heroism, and insight of the lonely missionaries who so long labored there without governmental protection.

Passing to the British Central African Protectorate, the Livingstonia and Blantyre stations were the pioneers of legitimate trade in Nyassaland. "Districts which, within easy memory, were among the darkest on the earth — abodes of disorder and of horrid cruelty — are now turning out tea, tobacco, cotton, rice, indigo, india-rubber, and oil."

South African Trade. — The South African trade in general, including the imports of Cape Colony, Natal, Basutoland, and Bechuanaland, amounted, in 1903, to about £50,000,000, or $250,000,000. This is a change from the time of Robert Moffat, who, recalling in 1870 his earlier experiences, said that at Kuruman, "In former times the natives could not be prevailed upon to buy

anything from traders in the shape of merchandise, not even so much as a pocket handkerchief." Among the Zulus trade also largely increased under Christian influences.

Service of the Mission Ships. — In the South Pacific the whole archipelago has been taught the precepts and advantages of trade by the visits of the missionary ships, from the time that the little sailing craft like *The Messenger of Peace*, the *Haweis*, the *Endeavour*, the *Olive Branch*, and the *Camden* started on their friendly and inspiring rounds, until the time of such steamers as the *John Williams* and the *Morning Star*. The circuit of these missionary cruisers is now from fifteen to twenty thousand miles each season.

Distrust Largely Broken Up. — Trade with the outer world has not only been furthered under missionary auspices, but many of the old harsh, dishonest, and demoralizing practices have been broken up. In this way, the distrust aroused among the natives in the Pacific islands by the greed, rapacity, and vicious immorality of the ordinary trader has been allayed. They have been treated by the missionaries with truth, firmness, justice, and honesty, and have learned that civilization contains higher and nobler pursuits and ideals than those recognized or furthered by slave-hunters, kidnappers, and drunken agents.

The South Seas: Discovery of Rarotonga. — In 1823 Rarotonga was practically unknown to the world. Two missionaries, Williams and Bourne, of the London Missionary Society, heard of the island, sailed out to find it, and in course of time

the whole group of the Cook or Hervey Islands was Christianized. In 1890 " seventy-one foreign vessels visited the Cook group." The imports of that year were $250,000, and the exports over $100,000. The Samoan group have had much the same history. John Williams landed there in 1830; in 1836 the London Missionary Society placed its missionaries on that field. In 1830 there was not a resident European in Apia; in 1905 the trade of German Samoa amounted to over a million dollars, of American Samoa, $206,228; and Apia is a centre of trade in the Pacific islands.

Fiji Letter Writing. — The record of the Fiji Islands is even more remarkable. They were evangelized by Wesleyan missions; their people have become " the banner church-goers of the world"; they have now a large import and export trade, and many vessels come and go from the islands. The early missionaries did not find them a letter-writing people, but their post-office reports for 1902, " a foreign correspondence of 195,447 letters, 157,290 papers, 24,534 book packets, and 2788 parcels ! "

Arrowroot given to Missions. — The New Hebrides, brought into the domain of civilized trade by missionary influence, donate the proceeds of their arrowroot industry to the support of mission work. Their first arrowroot profits were used to pay for the printing of a Bible in their own tongue; in Erromanga they now support all their native Christian teachers in this way, and teach the whole civilized world a lesson in the right use of trade and income. New Zealand, once inhabited by fierce

and debased pagans, under missionary influence has become a region of friendly islanders, with a prosperous population of nearly a million people.

Safety Line in New Guinea. — In New Guinea British, Dutch, and German missions paved the way for trade, and this island is still in the transition stage between savagery and civilization. The line of safety for travellers is now, and for a generation has been, the line of frontier missionary stations. It was only in 1871 that the London Missionary Society sent Dr. MacFarlane and Mr. Murray, together with native teachers from the Loyalty Islands, into this region. Lawes and Chalmers joined them, and the Anglican and Wesleyan missionaries followed in 1891.

Christian Trade for New Guinea. — The "Papuan Industries, Limited," a trading company working on Christian principles, has been lately organized with a capital of about $150,000. Its prospectus says: "The Company has been formed for the purpose of aiding in the material, moral, and spiritual uplifting of the natives of Papua (New Guinea) and the islands of the Torres Straits, by stimulating them to make efforts for their own improvement through the cultivation of marketable products, and by other industrial pursuits. . . . It is proposed to form plantations at various points for the cultivation of cocoanut, rubber, cocoa, coffee, cotton, and any other product which may prove to be profitable, and the natives will not only be encouraged to work on such plantations for fair wages, but to start plantations of their own and to sell their products to the Company. . . . Atten-

tion will also be specially directed to the various valuable timbers which New Guinea possesses, and the natives will be encouraged to fell timber for sale to the Company. The handicrafts of carpentry, joinery, smithing, boat and ship building will also be carried on, and special efforts will be made to train the natives in these and other useful arts."

As the cocoanut trees take some years to grow, the projected trade in copra will not be begun until the trees mature, but " the natives even now prepare a little copra, and obtain *bêche-de-mer* (edible sea-slug), turtle shell, and pearl shell, trade in which may profitably be developed at once."

In our own Hawaii the efforts of the missionaries of the American Board date only from 1819, but in the first half-century of work, the whole group of islands had been transformed. Churches, schools, civilized institutions, national ideals, and a growing trade had appeared.

In Asiatic Countries. — In Asiatic countries, such as China, Japan, Korea, Siam, and India, the relation to commerce cannot be so clearly traced, but the principle may be established as a general one, that wherever the inspiration of Christianity has appeared, a general quickening of intelligence has followed, a desire for more things and better things, insight into opportunity, and a willingness to do useful work; thus all parts of the world have become more closely related. Countries have been brought out from the by-paths of the world to the main highways of distribution and information: energy has been incited, new ideas of industry have developed, and little by little the most backward

regions are coming into the circle of light and social progress.

Development of Hongkong. — The recent astonishing growth of commerce in the Far East, not directly due to missions, has been largely incited by missionary ardor and encouragement. Hongkong is to-day the greatest shipping port in the world, outranking Liverpool, New York, Hamburg, and London. To-day this district, the island upon which it stands having been ceded to England in 1842 by treaty, " has a population of three hundred thousand souls, a fine city for its capital, splendid roads, schools, churches, banks, hospitals, clubs, hotels, newspapers, electric lights, cable cars . . . while it is connected with the outside world by cable and by the most extensive system of steamship lines which converge at any single port in the world." The exports of the United States to Asiatic countries jumped from $58,359,016 in 1903 to $127,637,800 in 1905.

Japan. — An extraordinary growth has taken place in the commercial life of Japan during the last half-century. Trade and missionary progress are also associated with the life of India, Korea, and Syria. All the civilizing agencies are appearing. Similar developments may be noted in South America.

3. Dominion of the Christian Races

Why is it that Christianity dominates the world? Why is it that the iron fibre, the relentless energy, the initiative, the love of adventure, the courage

which is undaunted by hunger, beasts, danger, heat or cold, belongs to nations of the Christian faith? It seems to be a universal tonic for the spirit of man, enduing him with miraculous energy and force of will, hand, and brain.

Alleyne Ireland has drawn attention to the fact that in the heat belt, extending from 30° on the north to 30° on the south, the only two countries which have native government are Abyssinia and Siam. Siam, he explains, is protected in its native rule by the jealousy of nations; Abyssinia therefore remains the only exception.—If tropical races are thus practically almost wholly under the dominion of the white race from a colder clime, there must be a reason for it. What is it? And if the ruling white race represents Christian nations, there must also be a reason for this.

4. Reduction of Languages and Dialects to Writing

Difficulty of Reduction. — If we once think how difficult it is to master a new language of which we already have a grammar and a good dictionary, we can begin to realize the difficulty of reducing to writing an unwritten tongue, and of trying to translate into this tongue the Bible or any other book. These dialects, for one thing, cannot well be expressed in the terms of our alphabet, which has a very limited number of symbols; and it is very difficult to learn a language, as Paton and many others have had to do, by simply pointing to objects in turn, and asking, "What is that?"

and then making a note of the general sound given in reply. Darwin once described the speech of the people of Tierra del Fuego as " a language of clicks, and grunts, and squeaks, and hiccoughs." " In one of the South American languages we see a word written *thlg*, without a vowel. In Erromangan the word 'fever' is written *nxwx*. More than forty alphabets and syllabaries, besides ideograms, have been employed in representing the sounds of languages into which the Scriptures have been translated."

Limited Native Vocabulary. — Another difficulty of translation is that the native vocabulary is very limited. It is said that an English peasant does not ordinarily use more than two or three hundred words unless he is excited. With only a small stock of words in an obscure dialect, how can the great majestic ranges of thought of the Scriptures be presented, with the large vocabulary required, and the exquisite shading of terms? And yet, in one way or another, the difficulty has been mastered, for "out of the translations of the Scriptures now existent in living tongues, no fewer than 219 have been made in languages which have been reduced to writing within the present century."

South Sea Literature. — Bishop Patteson is said to have reduced twenty-three Melanesian languages to writing, and prepared elementary grammars in thirteen of these tongues. " It is to missionary efforts," says one writer, "that all South Sea literature is due. So far as we know, there is not a single case on record of the reduction to writing of a Polynesian language by other than a Christian

worker." The London Missionary Society's labors have given either the whole Bible or parts of it in their native tongue, to Tahiti, Raratonga, Samoa, Niué, Lifu, Uvea, Maré, and New Guinea; and other societies have similarly prepared the Bible for New Zealand, Fiji, and the Hawaiian Islands.

African Dialects. — Many languages in Africa were first written down by the missionaries. Bennie, an early missionary, is called "the father of Kaffir Literature." The Nyanja language was reduced to writing by the Livingstonia missionaries. Mr. Riddell began the task, and it was even more scientifically carried on by Dr. Laws. "He made it a special part of his work as a missionary to reduce the native language, and bring all its cacophony and peculiarities, its prefixes, suffixes, and clicks, and multitudinous variations, into visible form. The result was that after four or five years' experience, the missionaries had so far managed the language that they had put it into grammatical order and a written form. A grammar, a primer, a hymn-book, the Gospel of Mark, and other literary works were all ready in this language in 1881."

Robert Moffat reduced the Bechuanan language about 1820, and the story of his labors is a most fascinating one. In 1903 Mr. Richards was working on a written language for the Tonga and Batwa tribes of Mozambique. He says that the people had never heard of ink until the missionaries brought it to them; they had no history, book, dictionary, alphabet, nor even an idea that words could be put on paper and from paper into the mind of the reader.

The reduction of our Indian tongues to writing by Eliot and others is widely known. These toils of patient missionaries, incredibly exacting and severe, are one of the glories of missions, and can scarcely be appreciated except by technical students of philology, who are now beginning to realize, not only the achievements of the task itself, but the great addition to language study and general learning that has taken place through these labors.

5. Translation of the Bible[1]

Number of Translations. — Missionaries have translated the Scriptures into about one-fifth of the world's languages and dialects by number, but these represent about seven-tenths of the world's speech, and missionaries and religious agencies are circulating a great religious literature throughout the world.

The Bible, either in whole or in part, has now been translated *by missionaries* into 482 languages or dialects. In 101 of these, the whole Bible has been produced; in 127 additional languages or dialects, the entire New Testament has been translated; and fragments of the Bible have been rendered into 254 additional tongues. Of the 482 versions of the Scriptures, or parts of Scripture, only 40 are obsolete, making the number of versions now in circulation (1905) 442. This simple statement, however, gives no idea of the magnitude of the task of Biblical translation, of the extraordinary difficulties which were surmounted, or the inde-

[1] See "Centennial Survey of Foreign Missions," pp. 121–173.

fatigable patience of the missionary translators, of their research, of their linguistic and literary skill, or of the time expended. Nor does it give any idea of the glorious result of all these labors, through which the eyes of the heathen have been opened, and God made real to their heart, mind, and soul.

6. Distribution of Religious Literature

Bible Societies. — In coöperation with many foreign missionary agencies, the Bible societies of the world circulate an immense number of copies of the Scriptures, either in whole or in part. The three leading Bible Societies are the *British and Foreign Bible Society*, the *American Bible Society*, and the *National Bible Society of Scotland*. Dr. Dennis's statistics give the number of Bibles circulated each year by the Bible Societies, exclusive of distribution in Europe, as 94,535 copies; Testaments, 246,491, and including the portions of the Bible distributed, and copies reported without classification, a grand total of 3,286,834 copies.

The general religious literature put into circulation is also enormous.[1] The various denominational Publication boards and societies of the evangelical churches in the United States, Great Britain, and to a degree on the continent of Europe, by means of their magazines, other home publications, and of their great mission-presses in foreign lands, are continually producing and distributing religious literature.

[1] For a summary of the work of one society, see "Two Hundred Years of the S.P.G.," pp. 798–816a.

Mission Presses. — Only a few of the great presses can be noted, but they will give an idea of the extent of the work done by this means. Under Presbyterian auspices are the press at Allahabad, at Shanghai, Urumia, Bangkok, Chiengmai (Laos), and Beirut. Under Methodist auspices are the Rudisill Memorial Publishing House of Madras, a press at Calcutta, Lucknow, presses at Tokyo, a Tri-lingual press at Seoul (Korea), one at Foochow, at Peking, the Amelia Bishop Press at Singapore, one at Santiago (Chile), and at Buenos Ayres.

The American Board has a famous press at Constantinople, printing in four languages; a press at Foochow, at Tientsin, at Pasamulai (India), the Columbian Press at Satara (India), one at Tokyo, and at Samakov (Bulgaria). The Baptists have a press at Rangoon (Burma) and one at Ongole (India). The English Baptists have a large press at Calcutta, and one at Cuttack (India). In Mexico City we find presses of the Methodists, Presbyterians, and of the Baptist Home Missionary Society.

There is a C.M.S. press at Domasi (Africa), and at Cottayam (India). The English Wesleyans have a press at Colombo, Ceylon, which was founded in 1815; also one at Mysore. The National Bible Society has a press at Hankow; the Canadian Methodists have one at Kiating (China); the Basel Evangelical Missionary Society, at Mangalore (India); the L.M.S. at Nagercoil; and the Lutherans at Guntur. The S.P.G. has several smaller presses, one of them being at Toungoo, Burma.

Other Agencies of Distribution. — Other agencies

for a very large distribution of religious and missionary literature are the *American Tract Society*, which has placed on the foreign field evangelical literature in 153 different tongues; and the *Religious Tract Society of London*, which has circulated literature in 175 languages and dialects, identified with foreign missions. The *Society for Promoting Christian Knowledge*, London, circulates in non-Christian lands about 50,000 copies annually of religious literature; the *Christian Literature Society for India*, about 2,312,849 books and tracts annually; and the *Society for the Diffusion of Christian and General Knowledge among the Chinese*, 181,249 copies. The number of religious magazines and papers circulated in foreign mission lands is 379, with a circulation of 250,809 copies. (See "Centennial Survey," p. 270.)

Appeal of Literature. — Taken all together, under direct missionary auspices, or under societies which are directly helpful to missionary labor, we have a vast output of Bibles, books, tracts, etc., tending to impress the minds of many different tribes and nations, and open their hearts to the Christian faith. Books can many a time work where no other agency can. By their silent appeal to the heart, these millions of publications are annually, by one of the largest educational processes possible, building up the spiritual life of the world.

7. Inroads on Heathen Religions

Missionary Character and Institutions. — The missionaries have made marked inroads on great heathen and non-Christian religions. They have done this in several ways; first, by direct conversion, thus turning the population from one faith to another. Among the millions of adherents of the Christian faith in heathen lands, by far the larger portion have been transposed from one allegiance to another. The remainder have been of no faith, or are converts among children, who are not yet identified with any faith. And again, they have made inroads in heathendom by showing the natives that there is another kind of religion which they must notice and respect, even if they do not accept it. This they have done by their great churches, schools, and philanthropic institutions established in heathen lands. They are a living testimony to something different from savagery or paganism. They have done it by the new type of life and personal character which they are continually displaying. And they are doing it by the ministry of their teaching, by their hospital service, by the newly introduced forms of civilization, and by the literature which is silently spreading a knowledge of God. Says Robert Speer, "The Gospels and the Scriptures have eaten their way underneath Mohammedanism, until, at the present time, there must be hundreds, — some say even thousands, — of secret believers, as far as intellectual conviction is concerned, among the professed Mohammedans in Persia."

The Conflict of Christianity and Pagan Faiths. — Any one who has ever seen a wild storm by the seaside, — such storms as visit at times the north coast of Wales, where the spray is tossed fifty feet, and sometimes even one hundred feet, into the air by the gigantic forces of nature when the wind meets the rock and sea, — will have an idea of the social and spiritual tumult awakened when the breath of the Christian faith meets the waters of ancient tradition and superstition, stirring them to seething and thunderous commotion. The meeting of Buddhism, Mohammedanism, Shintoism, fetichism, animal worship, fire worship, and devil worship, as organized faiths, with Christianity, is terrific; and when one sees in line the long processional of ancient gods, innumerable and repellent, ranged against the simple majesty of the Triune God, one feels that the elemental struggle of the ages is in progress. The Moslem faith alone claims 260,000,000 adherents. It is constantly making converts, and is the deadly foe of Christianity. In many other aspects, this Moslem combat is Titanic. But God, our God, rides on in conquering strength and power.

8. The Missionaries have helped introduce the Appliances of Civilization

Separate Housing for Families. — "In the South Sea Islands the entirely new idea of a separate house for each family was a missionary innovation, and was gradually substituted in place of the promiscuous wigwams in which 'under one roof as many as

thirty, forty, or even sixty men, women, and children went to rest.'" "Fifteen years ago," wrote Mr. Lawes, in 1862, of the people of Niué, "they lived in the bush like brutes; now, in plastered cottages, and in villages." The bush life passes with the teaching of the missionary, and the savage begins to build orderly and comfortable little homes.

Better Buildings. — In Madagascar, Rev. James Sibree, of the L.M.S., built beautiful memorial churches with stone, thus introducing it as a building material on that island, where previously "sun-dried bricks, wood, rushes, and mud" had been used. Dr. Scott taught the natives of Nyassa-land to make bricks, and he built with their help the brick church at Blantyre; and the native "wattle and daub," formerly used for the native huts, which was easily destroyed by the white ants and by severe storms, has given way very generally to brick houses. In Ceylon, Mr. Waldock (Baptist Mission) has designed beautiful village chapels, suitable to the climate and general conditions of Ceylon. In Uganda the first two-story house was built by a native Christian; and in 1895 Bishop Tucker wrote, "Every chief of consequence has now a double-storied dwelling, and the improvement in the houses of the lower classes is very marked."

Clarkabad, a little village in the Punjab, was planned by Mr. Clark (C.M.S.) "as a model settlement for poor and humble native Christians, drawn mostly from the depressed classes, and is intended to serve as a suggestion of the cleanliness, order, and comfort which should mark a

native Christian village, as contrasted with the repulsive aspects of the typical Indian hovel of the peasantry."

In the Turkish Empire, not only are buildings made better and larger, but "domestic animals — even cattle and donkeys — no longer share the family living room, stoves have been put in, windows have been glazed, and roofs have been tiled, while sewing machines and organs make music within." At the Shanghai Mission, workingmen's dwellings were erected in 1904, to be rented to the workmen connected with the Presbyterian Mission Press. Missionaries also adapt heathen architecture to Christian purposes. For instance, the new church at Ahmednagar is remarkable for its striking Indian architecture. "Flat roof, dome, arch, are all pure Indian."

X-rays, Bicycles, and Windmills. — Among the many novelties identified with the enterprise of missions are the X-rays in India, phonographs in New Guinea, sewing machines almost everywhere, typewriters, telephones, and electric bells in Uganda, bicycles in many regions, church organs in China and the New Hebrides, well-boring machines in Syria, and windmills and fire engines in China! In 1904 there was one motor-car in Uganda, and there were many bicycles. On Aniwa, in the New Hebrides, Dr. Paton dug the first well in the presence of the astonished natives; and a water supply has since been procured in many places where formerly only rain and the milk of cocoanut were used. At the Yeung Kong station of the Presbyterian Mission at Canton, "a new

windmill bought by the missionaries to improve the water supply and more especially to serve as an example of one mode of irrigation, has led many of the native farmers to inquire regarding irrigating schemes."

Electric Trams. — A Methodist report says of Korea: "The once Hermit Nation now displays even greed for outside ideas, or wares, from a mouse trap to electrical conveniences of the latest discovery." But new inventions sometimes terrify for a time. "The advent of the electric tram in Korea has been the cause of great consternation to some of its more conservative inhabitants. When they were first introduced, and went humming through the streets without any one to pull or push them, they were regarded as altogether uncanny, not to say diabolical. The old women offered sacrifice to the poles along the way, for they saw sparks flying from the wire and heard the noise. Most people felt that new and awful demons had come to Korea, and that they were in trouble."

The Chinese Typewriter. — Some one may ask how it was possible, when there are over forty thousand distinct characters in the Chinese language, to make Chinese typewriting machines. These characters, for typewriting purposes, were reduced to about four thousand, and Mr. Sheffield has invented a Chinese typewriting machine, on the type wheel of which are four thousand characters! Mr. Phinney, superintendent of the Baptist press at Rañgoon, invented a circular typewriter for Burmese use. There are seven hun-

dred characters in Burmese type, but they are produced on this machine by means of combinations made on forty-two keys, which strike eighty-four characters capable of combinations.

Agricultural Improvement. — Robert Moffat introduced into his section of Africa "wheat, barley, peas, potatoes, carrots, and onions." Instead of the primitive pick used by the women, he gave them the plough, driven by men. In India, Dr. Fairbank invented an improved and inexpensive plough, and taught the farmers many things. He also conducted an experimental farm, on modern lines. In Assam, and in the Himalaya Mission of the Moravians in Central Asia, practical work is done in agriculture. Sir Harry Johnston says that "to missionaries rather than to traders or government officials many tropical districts of Africa owe the introduction of the orange, lime, and mango, the cocoanut palm, cacao bean, and the pineapple." Fruit culture is encouraged by missionaries in Korea and China.

9. Other Contributions of Value

Medicines.—Dr. Keen says: "Perhaps the one most useful drug in medicine is quinine, and the world owes it to the Jesuit missionaries of South America. Before the chemists extracted its active principle it was originally administered as the pulverized bark of the cinchona tree, and was popularly known as 'Jesuits' bark'; while Calabar bean, the Kola nut, and Strophanthus, valuable

modern remedies, we owe to Dr. Nassau, an African missionary." [1]

Text-books. — Says Lewis: "The Chinese are indebted to the missionaries for practically all their serviceable text-books on such sciences as geography, zoölogy, mechanics, hydrostatics, electricity, mineralogy, geometry, light and heat, and many others. The words for the chemical elements, for the fifty-two metals, for the nine gases, and the eight earths have all been 'coined'; in fact, dictionaries devoted entirely to new terms have been published in Japan and China. A continuous subtle revolution is going on in the Eastern languages by the creation of technical, scientific, biographical, and geographical terms." [2]

The Moabite Stone. — It was Dr. Klein, of the C.M.S. Palestine Mission, who discovered the Moabite Stone at Dibân, in Moab, in 1868. This stone has a long inscription in Hebrew-Phœnician letters, and was probably set up by Mesha, king of Moab,[3] and refers to his wars with Israel in the tenth century B.C. Quarrelling took place among the claimant Arab tribes during its purchase, and the stone was broken, but the fragments are now preserved in the Louvre.

[1] W. W. Keen, M.D., LL.D.: "The Service of Missions to Science and Society," p. 10.

[2] "The Educational Conquest of the Far East," p. 197.

[3] 2 Kings, vii.

10. Diplomatic and Political Services of Missionaries

Missionary Statesmen. — The missionary has probably done more than any other one class to bring peace between warring savage tribes, to unify them, to set up high ideals of government, and to help carry on political rule in a modern and humane way. "On the Threshold of Africa," for instance, tells the story of the relations between Francis Coillard, of the French Evangelical Mission, and Lewanika, king of the Barotsi. In the more civilized countries, missionaries have many times been called upon to render important diplomatic service. The work of Verbeck in Japan, of Parker, Bridgman, Morrison, Martin, and S. Wells Williams in China, and of Dr. Allen in Korea may be noted as instances of such service.

Missionaries have developed patriotism and right nationalism, have widened the intellectual outlook of rulers, have encouraged ideals among the masses, have helped abolish cruel punishments and tortures, have stirred inertia and indolence, have aided progressive movements of thought, have fearlessly inveighed against governmental protection of vice and of harmful traffic, have uplifted racial dignity, have broken many forms of injustice and oppression, have rescued whole classes of the outcast and depressed, have entered into colonial problems and helped in their solution, have acted as interpreters and translators, have upheld the highest traditions of religious and civil liberty, and have transformed the character of races.

No one can look over the great awakening of Asia, the ferment of India, the swift commercializing of Africa, the new grouping of the governments of the Pacific isles, the stirring life in Latin lands, without realizing that the statecraft of the twentieth century must lie in Christian hands. *The Christian missionaries of the world are the only body of men and women who by special residence, work, and training have really mastered the deeper problems of pagan reconstruction and of social redemption.* They have had two centuries of education in the problems now looming before the world, and from their technical stores of knowledge and ability much of the new reconstructive force must necessarily be drawn.

11. Epoch-making Changes in South America

Rio Janeiro. — Having glanced at the condition of progress in Asiatic countries, one must not forget that the general social and intellectual awakening now sweeping over the earth, due, as I have said, not always directly to missions, and yet greatly furthered by missionary impulses and ideals, is also thrilling South America with new life. Vast railway projects are being carried on, — a system that shall render communication easier throughout the continent. Rio Janeiro is undergoing a process of reconstruction; and the statesmen of Brazil and her best professional men are taking part in the movement for advance. Port works are being conducted by the government; a great avenue is being put through the centre of the

business portion of the city; miles of street are being paved with asphalt; a boulevard is being carried along the water front; foreign and private fortunes are being put into city enterprises, among them the Rio Light and Power Company, which controls city lighting, railway systems, telephone service, and electric power. Health conditions are being greatly improved; both workers and professional men are being drawn to the city, just as they are to our Northern centres; and there is now an unusual opening for active religious work to fit these growing, eager needs.

Buenos Ayres. — There is also an interesting field for enlarged work in Buenos Ayres, which has now passed the million mark in its population. It is a centre of commercial and industrial activity, beautifully built; a city that is full of great wealth, is brilliant and European, being called the "Paris of South America," but in this great city there is an intense indifference to spiritual things. Its civilization is of a very worldly type. What can be done to counteract this worldly spirit and make it a citadel of God? In like manner, what can be done in Cordova, "the Rome of Argentina," in Bahia and other centres?

The Methodists have done already much work in South America; their conference includes Argentina, Uruguay, Paraguay, and Brazil. Among other things, they are actively building up a good Spanish literature for those lands. The Southern Methodists have wrought well at Granbery College in Brazil, and the Presbyterians at Mackenzie College, Sao Paulo. The Brazilian Episcopal

Church[1] has grown out of the mission established in southern Brazil in 1889 by James W. Morris and Lucien Lee Kinsolving (now Bishop Kinsolving). This mission has specially trained a native ministry. But there is a wide outlook for yet larger things.

In the Land of the Incas. — The "Regions Beyond Mission" secured in 1895 a foothold in the city of Cuzco, Peru, in the land of the Incas, in spite of bitter opposition. This stronghold has been held, and also Arequipa. "An Inca Indian named Carlos, is, as far as is known, the first Christian convert to publicly proclaim his faith in Christ by baptism." An Inca Evangelical Society has also been formed at Arequipa. As for other signs of modern progress, one may ride in a Philadelphia-built electric trolley car from one end of Lima to the other end of Callao, Peru.

12. In Other Lands

On the Sea of Galilee. — So many tourists have visited the Sea of Galilee, in the northern part of Palestine under the Sultan of Turkey, and so large a population is being drawn to this region, that the Sultan has placed a small steamer, "the first steamer that ever plied Galilean waters," on the lake.

A Royal Student. — The king of Siam, always eager to learn, and friendly to missions, and to intellectual growth, is now making an extended

[1] Thus organized, and "with its own Bishop, although still under the jurisdiction of the Episcopal Church in America."

tour of study and observation. In Laos, vaccination work is going on as well as the bazaar or street chapel work at Kengtung. Here, at the "fifth day bazaar," many tribes and races gather, and there is a wonderful change from the days (1869) when two converts were tortured "by means of cords made fast in the lobes of their ears, and then drawn tightly over a beam," held thus overnight, and then clubbed to death.

Thibet. — Even in lands in which very little missionary work has yet been done, we find the pioneers. In August, 1905, two women missionaries of the Methodist Church were up on "the ridge-pole of the world," or in other words, thirty-five miles within the border of the Thibetan border, and they presented the petty rajah with "a few English trinkets and a gospel and catechism in Thibetan."

Afghanistan. — A modern school system is being introduced by the Ameer, who seems to have a will of his own, for he has recently said to his nobles: "I know you are all against me in the work of introducing modern education in Afghanistan. But I have determined and formed a plan, and now I will see who succeeds, — I in educating you, or you in resisting my efforts in that work." The spine of rulers seems to have been stiffened even in out-of-the-way lands, and progress is in the air.

The Philippines. — In the Philippines one of the most curious and unique problems ever presented to a Christian civilization has arisen in our relation to this colony, our control of its intellectual and industrial conditions, and our possibility of in-

spiration of its spiritual life. The Methodist Press has been publishing with great energy; others have bought many supplies from it; and even the Independent Filipino Church has purchased fifty thousand gospels for its own use. The work done at Manila, Dumaguete, and Jaro is very progressive; Ellinwood Seminary is undertaking varied social tasks, and work such as is done by Bishop Brent, Dr. Rossiter, and others is fundamental in the intellectual and spiritual development of colonial lands.

Porto Rico. — Although technically classed as "Home Missions," one cannot leave a world outlook without speaking of the wonderful progress in this beautiful island. It has been districted for different denominations, — chiefly for the Presbyterians, Congregationalists, Episcopalians, Methodists, Baptists, and Lutherans, all of whom have some work centred at the capital, San Juan, but throughout the island they have separate sections for their special labors. Evangelistic, educational, and medical work are all carried on. The Episcopalians have recently built a new church in San Juan, and are planning a Memorial Hospital in Ponce; the Presbyterian Hospital at Santurce, near San Juan, is situated on the tropical beach, overlooking miles of sapphire seas. The Country Club is on one side and a cocoanut palm grove, the terminus of the trolley line, on the other. The massive fortifications of the city below are in sight on the horizon. It is a most merciful station of healing. Patients come to it from miles around, and some really remarkable cures have been effected.

Social Changes in the Island. — Great social

changes have swept over the island under American rule. A system of public schools has been established; roads have been built; the insular finances have been placed on a firm basis; transportation facilities have been increased; trade and industry have advanced; municipal sanitation has been developed; the laws have been newly codified and the judicial system improved; a University of Porto Rico has been founded, and one dares hope for the lifting of that sea-girt tropical island to a position of intellectual and spiritual leadership in the Spanish-speaking world.

13. The Enthronement of the Christ

The Goal of Human Experience and Racial Change. — Having made in this volume this rapid survey of the social work of missions, one is led to ask: To what is it all tending? After ages and æons of social evolution, what fact is clear? It is the gradual exaltation of spiritual forces to social control, — the enthronement of the Christ in the thoughts and deeds of men.

The Missionary Spirit. — *Christ is being enthroned in the large missionary spirit of our times.* In 1906, a Philadelphia pastor gave the following statistics for the thirty-eight years of his pastorate:[1] For the support of the church, for new buildings, repairs, the purchase of the parsonage, $436,897, an average of $11,234 a year. "*For missionary causes, for Christian and charitable objects outside of the congregation,* $518,872, *an average of* $13,654 *a year.*" The total for congregational expenses and

[1] Anniversary address of Stephen W. Dana, D.D.

for outside benevolence amounted to $945,767, an average of $24,888 a year. But the financial record does not begin to give an idea of the whole missionary spirit of the church, which has, in addition to its two local pastors, a missionary visitor and a primary class superintendent, five missionaries in the home and foreign field, and numbers, or has numbered, among its members, the editors of influential religious periodicals; writers, both men and women, of religious books; university professors; lawyers interested in social justice; public accountants, who are placing business on the best financial plane; trustees of colleges and universities; physicians helping in many directions of professional and private mercy; families from which missionaries have gone forth; and leaders in many departments of Christian work. The missionary influence of such churches — and there are many such — cannot be described in official documents or reports. It is an integral part of the vast progressive movement of humanity toward better things.

Also, quite outside the church, there are many philanthropic associations and scientific societies which are earnestly working for social uplift.

Prayer a Spiritual Lever. — *Christ is being enthroned in the prayers of the church of God.* The universe is filled with a mysterious force which may be utilized for human needs. More and more as we realize the dynamic efficiency of prayer, we shall not fear to waft upward petitions that shall shake the foundations of present-day civilization, and prepare for higher and nobler things. Prayer is our way of moving God, — of pleading with om-

nipotence to do that which we ourselves, unaided, could never perform. And as we are more in the uplifted spirit of prayer, and rise to heights of petition, we shall see more and more mighty works of God performed throughout all the earth. Prayer is the spiritual lever of the ages.

The Church and Social Work. — *Christ is being enthroned in the progressive ideals of the church.* The stability of the church as an institution: its local power and its onward missionary march will depend, not on any violent internal measures, but on a thoughtful process of adjusting its form and organization to the new conditions which now exist in civilization; upon the united energy of all evangelical denominations and societies; upon the general inspiration of the ministry in the work of missions, — upon their being touched with the deep conviction that the mission work of to-day is the greatest social work of history.

The future of the church will depend upon its working, with patience and earnestness, along the lines of modern scientific inquiry in the department of religious effort; upon its planning large outlines of social service, and enlisting the whole membership of the church in missionary labor, with a practical form of work adapted to each individual worker; upon the establishment of adequate training schools for missionaries and general social workers; upon maintaining a hold over the eagerness of youth by giving to young people plenty of interesting and responsible work to do; upon inspiring its elder members to take the initiative in great works of civic, as well as ecclesiastical, con-

struction; upon training men for business as a Christian pursuit; and upon the handling of church finances on a businesslike plane.

It will depend upon a spiritual care of childhood such that each new generation may be trained to the love of missions, and to a dutiful share in such social work as befits time, income, and opportunity; upon the consecration of Christian wealth, and the cheerful use of it in vast volume for missionary service.

Progress will come from the production of a great religious literature which shall garb the missionary message in living words; from the inspiration of municipal, national, and international leaders in the direction of the highest Christian statecraft; from the ennobling of the life of labor with ideals of honest work, and from setting that work in the best possible living conditions; from the moulding of the great city life of to-day on the most advanced plane of social and sanitary science; from the turning of all professions to practical helpfulness; from the adjustment of the home to the line of faith, righteousness, and peace, and from the welding of nations into a loyal, religious community which shall show forth a great spiritual life!

The Social Ascent. — It is for this that creation has apparently been planned; for this that the long ages of discipline of man have been carried on; it is for this that we have had the combat with nature, — with forest, fire, heat, cold, beast, flood, mountain ranges, and undrained swamps and jungles; it is for this that we have had the long agony of human history with its wars, commotions, and racial tumults;

it is for this that we have had the martyrdom of saints, and the blood spilt in many lands for human freedom; it is for this that we have had the endless perplexities, joys, and sorrows of human love; the toil of making states and attempting to guide all lands into justice, economic prosperity, and upward life. It is the long struggle of the heart, hand, brain, and hope of man, which, not unrewarded and uncared for, but under the very eye of God, is gradually shaping itself for the praise of the Redeemer. For in the plan of creation as adjusted to God's glory, in the way of redemption as lighted by the Cross, we see the ascent of the ages.

Gloria Christi in Omnes Generationes Seculi Seculorum.[1] — The final consummation of all things is the crowning of the King of Kings, Christ the Light of Men, Christ the Leader, Christ the Redeemer, Christ the Liberator of the soul. All along the ages shines the path — *Via Christi* — as trodden by Him, in Whose footsteps we would grandly follow. All things praise Him, and all things adore Him, Lord of Life, and of the world's salvation, to Whom be glory throughout all ages, world without end!

AMEN

SELECTIONS

New Wants in Asia

"The knowledge of modern inventions and of other foods and articles has created new wants. The Chinese peasant is no longer content to burn bean oil; he wants

[1] Cf. Eph. iii, 21.

kerosene. In scores of humble Laos homes and markets I saw American lamps costing twenty rupees apiece, and a magistrate proudly showed me a collection of nineteen of these shining articles. Forty thousand dollars' worth of these lamps were sold in Siam last year. The narrow streets of Canton are brilliant with German chandeliers; and myriads of private houses throughout the empire are lighted by foreign lamps. The desire of the Asiatic to possess foreign lamps is only equalled by his passion for foreign clocks. I counted twenty-seven in the private apartments of the emperor of China, and my wife counted nineteen in a single room of the empress dowager's palace, while cheaper ones tick to the delighted wonder of myriads of humbler people. The ambitious Syrian scorns the mud roof of his ancestors, and will only be satisfied with bright red tiles imported from France. In almost every Asiatic city I visited, I found shops crowded with articles of foreign manufacture. 'Made in Germany' is as familiar a phrase in Siam as in America. Many children in China are arrayed only in the atmosphere, but when I was in Taian-fu, in the far interior of Shantung, hundreds of parents were in consternation because the magistrate had just placarded the walls with an edict announcing that hereafter boys and girls must wear clothes, and that they would be arrested if found on the streets naked. At a banquet given to the foreign ministers by the emperor and the empress dowager in the famous Summer Palace, twelve miles from Peking, the distinguished guests cut York ham with Sheffield knives and drank French wines out of German glasses. Everywhere articles of foreign manufacture are in demand, and shrewd Chinese merchants are stocking their shops with increasing quantities of European and American goods. The new Chinese Presbyterian Church at Wei-hsien typifies the elements that are entering Asia, for it contains Chinese brick, Oregon fir beams, German steel binding plates and rods, Belgian glass, Manchurian pine pews, and British cement.

"India is eagerly buying American rifles, tools, boots and shoes; while vast regions which depend upon irrigation

are becoming interested in American well-boring outfits. Persia is demanding increasing quantities of American padlocks, sewing-machines, and agricultural implements. German, English, and American machinery is equipping great cotton factories in Japan. I saw Russian and American oil tins in the remotest villages of Korea. Strolling along the river bank one evening in Paknampo, Siam, I heard a familiar whirring sound and, entering, found a bare-legged Siamese busily at work on a sewing-machine of American make. Nearly five hundred of them are sold in Siam every year, and I found them in most of the cities that I visited in other Asiatic countries. When I left Lampoon on an elephant, six hundred miles north of Bangkok, a Laos gentleman rode beside me for several miles on an American bicycle. There are thousands of them in Siam. His Majesty himself frequently rides one, and His Royal Highness Prince Damrong is president of a bicycle club of four hundred members. The king's palace is lighted by electricity, and the government buildings are equipped with telephones, and as the nobles and merchants see the brilliancy of the former and the convenience of the latter, they want them, too. In many parts of Asia people, who but a decade or two ago were satisfied with the crudest appliances of primitive life, are now learning to use steam and electrical machinery, to like Oregon flour, Chicago beef, Pittsburg pickles, and London jam, and to see the utility of foreign wire, nails, cutlery, drugs, paints, and chemicals."

— Arthur J. Brown, "New Forces in Old China," pp. 112–114.

General Introduction of Railway and Steamship Service

Says Dr. Brown, also, in "New Forces in Old China," pp. 104–107: "No waters are too remote for the modern steamer. Its smoke trails across every sea and far up every navigable stream. Ten mail steamers run regularly on the Siberian Yenisei; while the Obi, flowing from

the snows of the Little Altai Mountains, bears 302 steam vessels on various parts of its 2000-mile journey to the Obi Gulf on the Arctic Ocean. Stanley could now go from Glasgow to Stanley Falls in forty-three days. Already there are forty-six steamers on the Upper Congo. From Cape Town, a railway 2000 miles long runs *via* Bulawayo to Beira on the Portuguese coast, while branch lines reach several formerly inaccessible mining and agricultural regions. June 22, 1904, almost the whole population of Cape Town cheered the departure of the first through train for Victoria Falls, where the British Association for the Advancement of Science had been invited to meet [and did meet], in 1905. Uganda is reached by rail. Five hundred and eighty miles of track unite Mombasa and Victoria Nyanza. Sleeping and dining cars safely run the 575 miles from Cairo to Khartoum, where only five years ago Lord Kitchener fought the savage hordes of the Mahdi. The Englishman's dream of a railroad from Cairo to the Cape is more than half realized, for 2800 miles are already completed. In 1903 Japan had 4237 miles of well-managed railways, which in 1902 carried 111,211,208 passengers and 14,409,752 tons of freight. India is gridironed by 25,373 miles of steel rails, which in 1901 carried 195,000,000 passengers. A railroad parallels the Burmese Irrawaddy to Bhamo and Mandalay. In Siam you can ride by rail from Bangkok northward to Korat and westward to Petchaburee. The Trans-Siberian Railway now connects St. Petersburg and Peking. In Korea the line from Chemulpho to Seoul connects with lines under construction bot'i southward and northward, so that erelong one can journey by rail from Fusan on the Korean Strait to Wiju on the Yalu River. As the former is but ten hours by sea from Japan, and as the latter is to form a junction with the Trans-Siberian Railway, a land journey in a sleeping car will soon be practicable from London and Paris to the capitals of China and Korea, and, save for the ferry across the Korean Strait, to any part of the Mikado's kingdom. The locomotive runs noisily from Jaffa to venerable Jerusalem and from Beirut over the

passes of Lebanon to Damascus, the oldest city in the world. A projected line will run from there to the Mohammedan Mecca, so that soon the Moslem pilgrims will abandon the camel for the passenger coach. Most wonderful of all is the Anatolian Railway which is to run through the heart of Asia Minor, traversing the Karamanian plateau, the Taurus Mountains, and the Cilician valleys to Haran, where Abraham tarried, and Nineveh where Jonah preached, and Babylon where Nebuchadnezzar made an image of gold, and Bagdad where Haroun-al-Raschid ruled, to Koweit on the Persian Gulf.

"In a single month forty-five Philadelphia engines have been ordered for India. The American locomotive is today speeding across the steppes of Siberia, through the valleys of Japan, across the uplands of Burma and around the mountain sides of South America. 'Yankee bridge-builders have cast up a highway in the desert where the chariot of Cambyses was swallowed up by the sands. The steel of Pennsylvania spans the Atbara, makes a road to Meroe,' and crosses the rivers of Peru. Trains on the two imperial highways of Africa — the one from Cairo to the Cape, and the other from the Upper Nile to the Red Sea — are to be hauled by American engines over American bridges, while the 'forty centuries' which Napoleon Bonaparte said looked down from the pyramids see not the soldiers of France, but the manufacturing agents of Europe and America."

Introduction of the Telegraph into Persia

"The new Central Persian Telegraph line of the Indo-European Company was opened between Yedz and Kerman at the end of 1903. Mr. Stileman says that the construction of this line is of great importance, and marks the commencement of a new era of British influence in Persia. He mentions as a remarkable fact that at each office as yet opened there is an American telegraph clerk, who has been educated at the Society's school at Julfa

All the stations of the Society are now in direct communication with both Ispahan and London."

—"Proceedings of the C.M.S.," 1903–4, pp. 157–158.

Building a Chapel in the South Seas

"They commenced, immediately, the erection of their chapel. The construction of the Aitutaki houses being different from those of Tahiti, and not well adapted for a large building, the teachers had to attend and direct the builders in every particular. When the framework was up, they took a reed's length of thatch and thatched up to the ridge-pole; and when the people saw how it was done, they were so diligent in their good work that in two days the whole roof, 200 feet in length, was completed.

"Having been taught at Raiatea the art of making lime from coral rock, the teachers determined to plaster the chapel, and therefore desired the chiefs to send their people to cut down a large portion of firewood; and when this was done, they requested them to send to the sea for a quantity of coral rock, which was brought to the shore and piled upon the firewood. The people did what they were desired, but could not imagine what all this singular process of preparation was to effect. At length the teachers requested them to set light to the firewood; and, as soon as it began to blaze, they could contain themselves no longer, but commenced shouting, 'Oh these foreigners, they are roasting stones! they are roasting stones! come, hurricane, and blow down our bananas and our bread fruit; we shall never suffer from famine again; these foreigners are teaching us to roast stones.' The teachers told them to wait patiently and they would see the result. At daylight the following morning, they hastened to the spot, and to their utter astonishment, the burnt coral was reduced to a beautiful powder; and they were so surprised and delighted at its softness and whiteness, that they actually whitewashed their hats and native garments, and strutted about the settlement, admiring each other exceedingly. A space in the chapel being wattled, the teachers mixed up a portion

of the 'roasted stone' with some sand, and plastered it on the space which had been prepared, taking care to cover it up with mats, and to send the people away, lest, prompted by their curiosity, they should scratch it down before it became hard. Early on the next morning, they all hastened to see this wonderful sight. The chiefs and common people, men, women, and children, hurried to the spot; and when the covering was removed, a sheet of beautifully white plastering was presented to their astonished view. All pressed forward to examine it; some smelling it, some scratching it, whilst others took stones and struck it, exclaiming, as they retired, 'Wonderful, wonderful! The very stones in the sea, and the sand on the shore, become good property, in the hands of those who worship the true God, and regard his good word.' Thus singular and beneficial was the impression produced by the introduction of useful arts among this people."

— John Williams, "A Narrative of Missionary Enterprises in the South Sea Islands," pp. 75–77.

The Press at Beirut

"For more than ten years the average number of pages printed has been somewhere near 30,000,000. In 1904 it was 34,577,543; but this year the figures have been pushed up to the magnificent total of 59,013,949 pages, being almost 24½ million pages more than the best previous record. To reach this result with but slightly improved facilities speaks volumes for the faithfulness and perseverance of the employees.

"But what is greater than these figures is the fact that the Word of God has in every department the preeminence. Forty-seven million, two hundred and seventy-five thousand of these pages were Holy Scriptures, or more than eighty per cent of all the output. This is fully five per cent more than was ever shown by the smaller figures of the humbler years of the past.

"In the binding department the records give 98,500 volumes, as compared with 70,194 in 1904.

"In the shipping department, the record of 1904 was about 75,000 volumes, but the record of 1905, more than 148,000 volumes, will almost double that. What a contrast there is in comparing this with the modest beginnings in 1865, when only 2000 Bibles were printed, and in the following year, when only 2000 New Testaments and 4000 Gospels were issued, the sale and distribution of them extending into many years.

"Then the year is a banner year for another reason. The total issues of the Press have now passed the *million* mark, being in fact 1,076,578 volumes (819,000,000 pages) of the Word of God.

"Contrast this and the year's output with the slow and painful efforts of the Apostle Paul, coasting along this Syrian shore in stormy weather, prisoner in a crowded corn ship, on his way to a Roman prison, and all the while toiling to produce a few Ms. copies of his matchless epistles for the seven churches in Asia Minor. More than a million volumes in forty years for the redemption of the human race!"

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QUESTIONS AND TOPICS

(By Mrs. Montgomery)

1. Show that Foreign Missions were really the first Social Settlements, developing activities as varied and numerous as the circumstances in each case permitted.

2. In what way do Christian missions multiply the wants of their converts by creating new standards, and developing new customs?

3. Imagine the son of an African chief going to school to a mission college. In what way would his new standards stimulate commerce? Illustrate concretely.

4. Special Topic: The debt of philology to missionaries.

5. Special Topic: The contributions of missionaries (*a*) to the science of anthropology, (*b*) to the comparative study of religions.

6. In what ways have missionaries furthered the rapid growth of the sense of human brotherhood and solidarity?

7. Show that modern missionary publications for children help to break down the race prejudices and contempts that are so powerful deterrents to any humanizing of international relationships.

8. Trace the influence of missionaries in diplomatic relationships and international policies, *e.g.* Cyrus Hamlin, Guido Verbeck, James Chalmers.

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Life of Verbeck, Life of Chalmers, Life of Mackenzie (So. Africa).

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